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HISTORY OF THE   
FIRST UNITARIAN  
CHURCH —  
OF  
 PORTLAND, OREGON  
~1867~1892~

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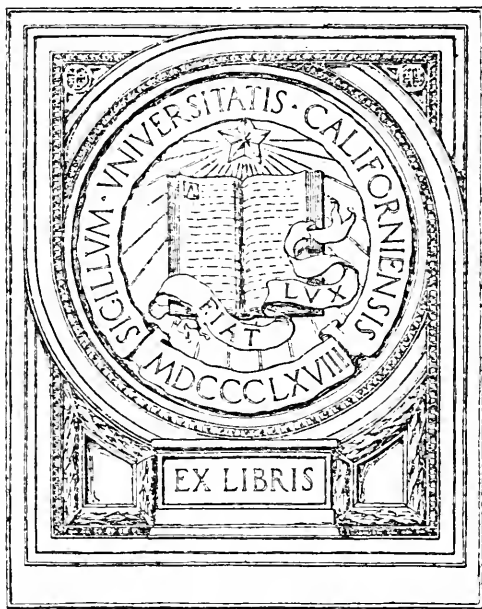
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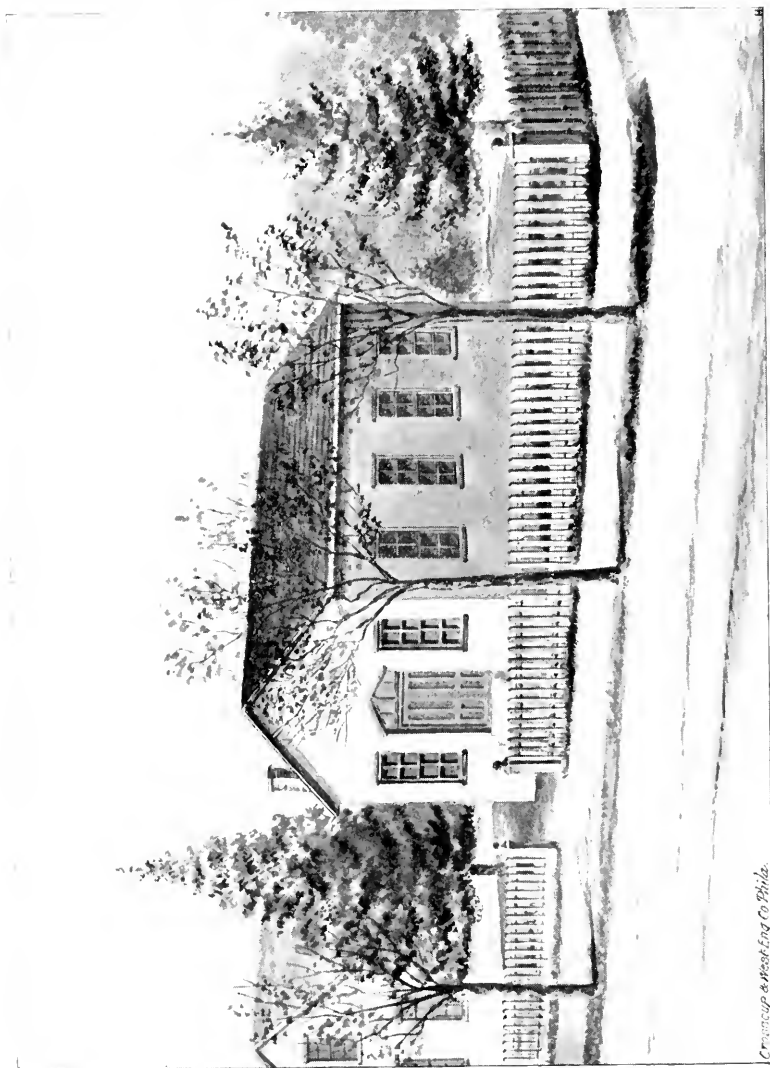
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THE FIRST UNITARIAN CHAPEL.

A HISTORY  
OF THE  
FIRST UNITARIAN CHURCH,  
OF  
PORTLAND, OREGON.

1867-1892.

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TOGETHER WITH A SKETCH OF THE LIFE OF  
REV. THOMAS LAMB ELIOT.  
ITS FIRST PASTOR.

And an Account of the Exercises of the  
Twenty-fifth Anniversary.

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BY  
EARL MORSE WILBUR.

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PORTLAND:  
FIRST UNITARIAN CHURCH  
1893.

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This history was first undertaken with the purpose of preparing a historical discourse for the twenty-fifth anniversary of the dedication of the chapel. But it grew beyond the proper limits of a sermon, and the historical discourse had to be an abridgement of what is here given. It has been prepared with care from the records of the church and its various organizations, from the newspapers of the time, and from personal recollections of early members; and it is published in order permanently to preserve a record which might otherwise easily become forgotten or destroyed. Special thanks are due, for aid given in its preparation, to Rev. T. L. Eliot, Mrs. Rosa F. Burrell, and Mrs. C. W. Burrage. Appendixes are added which give material that could not be suitably given in the course of the narrative.



## A HISTORY OF THE FIRST UNITARIAN CHURCH.

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THE Portland of the sixties was a quiet frontier town of between five and ten thousand people, in the third decade of its history, reached by stage overland from California, and by two or three steamers monthly. It had then, as it has always had, in spite of the lawlessness and vice that so often characterize frontier towns, more than the usual proportion of Christian people, whether measured by their numbers, or by their influence in the community. It was, for its size, well supplied with churches. In 1865 there were already a Methodist, a Presbyterian, a Congregationalist, a Baptist, an Episcopal, and a Catholic church.

Among the residents of that early day there was, however, a considerable number of persons, including some of wealth and influence, who had been reared in the Liberal Christian faith, in New England and elsewhere in the East, both Unitarians and Univer-

salists. Among the more prominent of these were Thomas Frazar and his wife, who had arrived as early as 1853; Mrs. Anna Cooke and her children, who came soon after; Mr. and Mrs. Ira Goodnough, Mrs. Abby W. Atwood, and Mr. and Mrs. Charles W. Burrage. There was no organization among them as Liberal Christians. Many of them were not aware that the religious beliefs which they held were shared by others in the community. They therefore worshipped in the churches already established, contributed to the support of them according to their means, taught classes in the Sunday-schools, to which they also sent their children, and did their full share of general church work. At various times they were urged to join the churches with which they were associated. But they held firmly to their inheritance in Liberal Christianity, and waited for a time when they should have a church of their own. One family at least, that of Mr. Frazar, during the six years in which they lived on what is now the "Ladd Farm" in East Portland, were accustomed to hold home services on Sundays, at which neighbors and visitors were often present. Hymns were sung, prayers were offered, and a sermon was read, usually of Channing, Peabody, Chapin, or other Liberal Christian leaders of the time. These are believed to have been the first Unitarian services ever held in Portland.

It is impossible to say how long things might have continued thus, had not the loyalty of the few Liberal Christians to their religious convictions been

suddenly and deeply aroused. One Sunday morning in 1865, one of the ministers of the city, for lack of a better theme, made a violent attack upon the Unitarian faith, which he continued for several Sundays. It was not without its effect. Several liberally minded members of his congregation met at the door, as they went out after one of these sermons, and at once formed the resolve to take steps toward a Liberal organization of their own. No immediate organized result followed; but the Liberal Christians were from now on drawn more closely to each other.

At the same time other forces had been moving toward the same end. Mrs. Thomas Frazar had from the first longed earnestly for a church of her own faith. For this she prayed and planned for years; and it was in her heart, and by her faith, more than that of any other one person, that the church was founded. She was ever hoping to find material enough to form a Unitarian organization. In 1863, in the work of the Sanitary Commission, she became acquainted with Mr. and Mrs. Charles W. Burrage, devoted Unitarians who had come to Portland a few months previously from Leonminster, Mass., and who were the first persons she had found who seemed to be in full sympathy with her religious beliefs. Their common faith drew them more and more together. They added to each other's zeal; and the result at length was that, with a few kindred spirits, the first step in organization was taken in December, 1865, in the forming of the Ladies' Sewing Society.

There had already been Unitarian preaching in Portland as early as 1862. In July of that year, Rev. Thomas Starr King of San Francisco, while on a lecturing tour, preached in the Methodist church on Taylor street on a Sunday afternoon, and lectured there three days later. Letters are still extant, written by him to Mr. Frazar, arranging for the visit. But Mr. King's object was not a missionary one; and though even then earnestly longed for, an organization was not yet thought possible.

But on December 13, 1865, a few of the women interested in the cause of Liberal Christianity met at the house of Mr. Ira Goodnough, on Yamhill street, below Fifth, on the spot where the Goodnough building now stands, opposite the Post-office. These were Mrs. Mary E. Frazar, Mrs. Sarah J. Burrage, Mrs. Nancy E. Goodnough, Mrs. Anna Cooke, Mrs. Lydia M. Wright, Mrs. M. A. Abbott, Mrs. Rosa F. Burrell. They had come together "for the purpose of organizing a Society for the promotion of the Cause." Mrs. Frazar was chosen Chairman, and Mrs. Abbott Secretary; and the first business done was the adoption of the following preamble, which had been previously prepared by Mrs. Frazar:

"We, the friends of Liberal Christianity, pioneers of that Christian Faith in this new land, do here unite for the purpose of strengthening each other in the same, and pledge ourselves, God helping, that by prayer and earnest effort we will use every endeavor to promote and advance the Cause."

At a meeting held at the house of Mrs. Burrage two weeks later, a constitution was adopted, and a

permanent organization effected, under the name of "The Ladies' Sewing Society," to which were afterwards added the words, "of the First Unitarian Society, Portland, Oregon." Mrs. Frazar was the first President. The Society held weekly meetings for work at the houses of the members on Thursday afternoons, at which they usually earned money by taking in sewing. Meetings have been held on Wednesday afternoons since 1872, and in the church parlor since 1880, and have been uninterrupted during all the twenty-seven years since the forming of the Society. Besides their weekly meetings, the ladies held monthly socials, arranged occasional entertainments and festivals, and were in every way the center of organized life among the Liberal Christians until the forming of the First Unitarian Society.

Indeed it is doubtful whether any definite movement would have taken shape for a long time, had it not been for the devoted and unflagging work of the Ladies' Sewing Society. With an average weekly attendance of but seven, the earnings of their first year were almost \$400.00; while the deeper results of nourishing faith and arousing zeal, were greater than can be estimated. They testified their faith in the future of their cause by sending the thirty dollars first earned to Rev. Horatio Stebbins of San Francisco, then the only Unitarian minister on the Pacific Coast, to buy a communion service—the same that is still used by the church. During the following year, too, they again anticipated the future by purchasing the begin-

nings of a parish library, and a Sunday-school library for a Sunday-school which as yet existed only in their anticipations; and it was the fact that they had \$500.00 to begin with that determined the trustees to build a chapel even before a minister was obtained.

The next step forward, after forming the Ladies' Sewing Society, was taken in January, 1866, when the friends of Liberal Christianity in Portland, desiring to establish a church as soon as possible, wrote to Rev. Mr. Stebbins, inviting him to come and preach a few Sundays, that he might call together the friends of the cause, and judge whether there were sufficient strength to warrant the organization of a church. His church in San Francisco kindly gave him leave; and he came in April of that year, and stayed three weeks. He preached with great acceptance on three successive Sundays in the basement of the Baptist church; and on intervening days awakened interest among the people. During his visit he also held a communion service at the house of Mr. Ira Goodnough, and at the same time baptised seven children of Unitarian parents.\* In these various ways fresh zeal was aroused among the old friends of the cause; and many new sympathizers were called forth, who had never before heard Liberal Christianity preached, but who now found that it harmonized with their own

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\*The service was arranged at the instance of Mrs. W. W. Spaulding, and the children baptized were Charles Francis Burrage, Edward Hills Burrage, William Henry Burrage, Edgar Alonzo Goodnough, Mary Gertrude Goodnough, Rena Bliss Goodnough, and William Wallace Spaulding.

convictions of God, Truth and Duty, and supplied a want in their religious natures which other churches had not met, and could not meet.

After Mr. Stebbins' first Sunday in Portland, a social meeting was held at the house of Mrs. Anna Cooke, known as the "Robbins House," on the west side of First street, between what are now Everett and Flanders streets. At this meeting Mr. Stebbins spoke on the importance of the movement, and called on the men present to put their action into definite form. A subscription paper was at once drawn up to see how much could be raised to purchase a lot, and to pay a minister's salary. The sums of \$1,175.00, and \$800.00 were immediately subscribed for these purposes respectively, and the subscriptions were increased, before Mr. Stebbins' return, to \$1,700.00 and \$1,600.00. Mr. Stebbins advised that a Society be formed and a minister called, and returned home highly gratified with the prospects.

After the services of the second Sunday, Messrs. Thomas Frazar, Charles W. Burrage, Erasmus D. Shattuck, James W. Cook, and Robert R. Thompson were constituted an executive committee to transact business until a permanent organization should be effected. This committee called the first meeting of the subscribers at the Council Chamber, May 1, 1866, at which a committee was chosen to collect subscriptions, and to negotiate for the purchase of a lot suitable for a building. At a meeting held on June 26, 1866, at the office of Mr. Thomas Frazar, on the south-

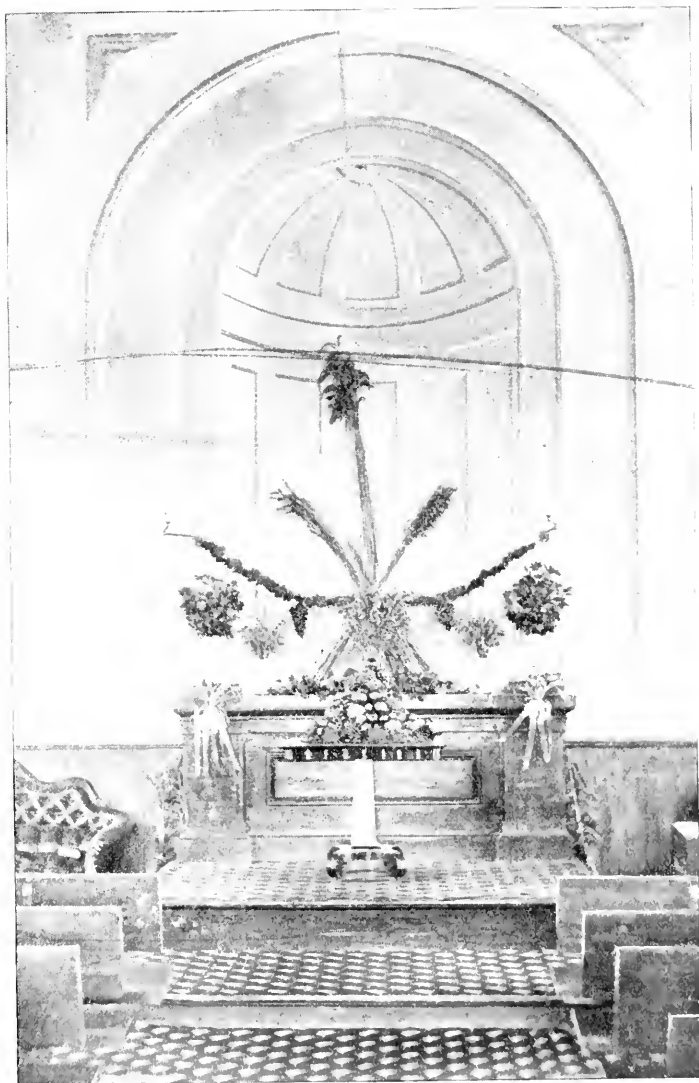
east corner of Front and Alder streets, a constitution (closely modeled upon that of the San Francisco Society) was adopted, and received twenty-four signers at once;\* and the organization of the "First Unitarian Society of Portland, Oregon," was completed four days later, by the election of the following gentlemen as trustees: Thomas Frazar, Erasmus D. Shattuck, Robert R. Thompson, James W. Cook, Richard A. White, James M. Gilman, William F. Wilcox, Ira Goodnough, and Charles W. Burrage. The Society was incorporated July 9, 1866, with the trustees as incorporators.†

Soon after his visit to Portland, Mr. Stebbins had opened a correspondence with Rev. Eli Fay, then at Woburn, Mass., with regard to his becoming pastor of the new church; but the call was not accepted. A Rev. Mr. Young was next negotiated with, and accepted; but he afterwards withdrew his acceptance. The matter seems then to have been dropped for a time; but at a meeting of the trustees held on January 29, 1867, the Clerk was "instructed to inform Rev. Horatio Stebbins of San Francisco that this Society desires him to use every means to procure us a minister as speedily as possible; and if communication with the ministers at the East can be expedited by telegraphing, to draw on us for the necessary funds." While correspondence on this subject was progressing,

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\* See Appendix A for the Constitution and the names of the original signers.

† See Appendix B for the Articles of Incorporation.



THE CHAPEL (INTERIOR)  
AS DECORATED FOR THE FIRST HARVEST CONCERT



steps were also taken toward procuring a lot and building, against the time of the minister's coming. After the usual preliminaries, two lots at the southwest corner of Yamhill and Seventh streets were purchased of Mr. H. W. Corbett for the sum of \$2,000. The site was then at the extreme outskirts of the city. In August of the same year, construction was commenced on a chapel 50x60 feet, the same room being still occupied by the Sunday-school. The building was completed, free from debt, at a cost of about \$2,200.00, and was furnished, ready for occupancy, before the end of the year, or the arrival of a minister. The chapel was a cozy little building, seating about 200 people, uncarpeted, and furnished with plain wooden benches. The Ladies' Sewing Society, besides giving \$800.00 or \$900.00 toward the lot and building, gave the furnishings; while one of its members provided the organ. The hymn-books and pulpit Bible were presented by the San Francisco Society; and the Bible, which is still in use, was the one formerly used by Starr King in his pulpit in San Francisco.

In October, 1867, word was received through Rev. Charles Lowe, the Secretary of the American Unitarian Association, saying that Rev. Thomas L. Eliot of St. Louis had accepted a call to be the minister of the young Society.\* He had come to San Francisco

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\* The charge of obtaining a minister for the Society had been left to Rev. Mr. Lowe. For his letter calling Mr. Eliot, see Appendix C.

several years before, on a voyage for his health, and had then received that impression of the opportunities which the Pacific Coast offered a minister for influence and usefulness, which now led him to accept the call. He came from St. Louis by the way of New York and the Isthmus, and reached Portland on Tuesday, December 24, 1867. From the day of his arrival, the young Society began a career of growth and prosperity which has continued without hindrance to the present day. The history of Unitarianism in Portland from that date, is one with the history of the Society's first pastor.

The chapel was dedicated on the afternoon of the next Sunday, December 29 (a service had also been held in the forenoon), and was crowded to its full capacity. The sermon was preached by Mr. Eliot, while the ministers of several of the other churches in the city expressed their good-will by assisting in the services.†

On the next Sunday a Sunday-school was formed, twenty-five persons being present. It was organized two weeks later with seven classes, about fifty members, and Mr. Eliot as its first Superintendent.

The "First Unitarian Society" had been formed chiefly as a business organization, existing for the purpose of supporting public worship and holding the property devoted to that end. In the spring of 1868, soon after the pastor's arrival, there was formed

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† For the order of the services of dedication, see Appendix D.

the "Body of Communicants of the First Unitarian Society," a body existing under articles and a Covenant, on the basis of religious fellowship. The original members of "the Church," as this body has come to be known in distinction from "the Society," were thirty-one.‡ This double organization of Society and Church was made after the excellent custom of all the older New England parishes; and the Covenant adopted by the Church was the same that had been in use in the Second Church in Boston for two hundred years. As the Society came together at its annual business meeting, so the Church met at the observance of the Lord's Supper, which rite it observes together with that of Baptism. The communion service was at first held monthly at the time of Sunday evening service, but is now held on stated days five times yearly.

The young pastor soon began to reach out beyond the narrow limits of his own parish. After the change of the second of the Sunday services from the afternoon, when it was at first held, to the evening, he used for years to go frequently to hold services at the County Farm, at the Insane Asylum in East Portland, or at the County Jail. Early in 1869 a still more radical move was made in order to reach the unchurched. There were large numbers of men in the city who never went to church; and, had they cared to go, the Unitarian chapel was then thought,

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‡ For the articles and Covenant, and the names of the original members, see Appendix E.

especially on stormy and muddy nights of winter, too far out of town. It was determined if possible to reach these and others by a series of popular services. The Oro Fino Theatre, which stood on the west side of First street, between Stark and Oak streets, where the Union Block now is, was hired for a series of Sunday evening services, which were continued from January 10 to April 8. The sermons preached were principally practical ones, but in some of them there were given clear statements of the position of Liberal Christianity. Their success was great. The theater was crowded. Men who had not been inside a church for years came constantly, and testified with tears to the benefit they had received. But at the same time interest of a different sort was being aroused. A sermon on "Retribution," preached by Mr. Eliot in the theatre on January 31, called forth earnest protest from those who disagreed with its doctrine. The other ministers of the city felt that its dangerous influence must be counteracted by a reply from one of their own number. The theatre was offered them for the purpose; and the lot fell upon Rev. E. C. Anderson of the Baptist church, who replied in a sermon of great ability preached before one of the largest audiences that had ever assembled in the city for religious purposes. To this Mr. Eliot replied the following Sunday evening; and there the public debate, which had been conducted with entire courtesy and fairness, ended.

But there were those who not only believed the

doctrines of the Unitarians to be dangerous, but felt that out of a theatre no good thing could proceed. A number of communications appeared in both the religious and secular papers of the city, directed against the new church and its minister; and some of them, in the heat of the moment, were not altogether free from personal abuse. It was more than hinted that one who would preach such doctrines in such a place must, (though perhaps without deliberately intending it) be lending himself to the support of loose morals; and it was even intimated that there had been a collusion between the Unitarian Society and the owners of the theatre for the purpose of making theatre-going reputable!

With the close of the theatre sermons in the spring, however, the storm subsided. Its effect had been to define more clearly the difference between the new church and its elder sisters, and to bind its own members more devotedly to one another, and to their common cause; while the popular services, and the opposition which accompanied them, gained for the new church an influence over the unchurched which has not been lost to this day. One of these theatre sermons, on "Liberal Christianity: what it is and what it is not," the first of Mr. Eliot's to appear in print, made a profound impression, and was spoken of for many years afterwards. A series of six sermons was again preached in the theatre the next winter, on practical religious and moral themes; but the hostility of the year before was not renewed.

Early in the second year of the pastorate, the congregations had so increased that it became necessary to put in a gallery at the end of the chapel. The Sunday-school had now grown to 125, and the infant class, under the charge of Mrs. Burrage, occupied the gallery until the new church was built.

The church early began to give its attention to philanthropy. During its first year, upon a suggestion made by Mr. R. R. Thompson, monthly collections for the poor were instituted. The first year's collections for this purpose amounted to nearly \$300.00, and the first expenditures from the fund were for a Thanksgiving dinner for the inmates of the County Jail, who were then far more wretched than now. The pastor and many of the members were active in the movements for Temperance and Woman's Suffrage, in humane work, in the establishment of the Ladies' Relief Society and of the Children's Home; and have had an influential part in almost every movement for moral or social reform in Portland during the last twenty-five years. In the first five years of the church about \$1,400.00 were expended through the pastor for charities.

By the summer of 1870 the pastor's health had become so much impaired by the severe work of building up a new church in a new town, almost a thousand miles from the sympathy and support of another body of the same faith, and in the face of opposition which was none the less bitter for being deeply sincere, that he was compelled to ask a leave of absence,

and spent several months in the East. The pulpit was most acceptably supplied during this time by Rev. John William Hudson of Peabody, Mass. While in the East, Mr. Eliot still remembered his work on the Pacific Coast; and as the result of his efforts, the American Unitarian Association sent out, early in the following year, Rev. John C. Kimball of Beverly, Mass. During the winter and spring of 1871, he did missionary preaching in many towns in the Willamette and Columbia valleys, and was heard several times in Portland. He went at length to Olympia, W. T., then the most important town on Puget Sound, and there established a Unitarian church.

The next few years were a time of quiet inward growth, marked by little variety. Controversy with other churches had nearly died out; and though little hospitality was yet shown to the Unitarian church, still it and its pastor had won a position in the community which brought hearty respect, if not brotherly love. During these years the church and congregation grew slowly but steadily. The number of earnest workers increased. Devotion to the cause of Liberal Christianity grew deeper. The preaching magnified the positive virtues of Christian character, and left controversy for the most part aside. Work outside the parish, since the work of construction was now well established, was largely increased. On almost every Sunday afternoon for several years, the pastor used to preach at the Insane Asylum, or at the County Jail, or at the County Farm, until such

work was regularly undertaken by other ministers of the city; and he also held services now and then in school-houses in Albina, St. Johns and Oswego.

The work of charity widened and took more definite shape. In 1871 over \$700.00 were raised for charitable purposes. Libraries were placed in the County Jail and in the Insane Asylum; and the regular distribution of papers to the inmates of these institutions was begun, which has been continued ever since. In the same year the Sunday-school had reached a membership of 150, had 500 volumes in its library, and raised over \$250.00 for its work.

The Ladies' Sewing Society, too, flourished as never before. Its membership and attendance increased. The entertainments it gave became famous for their uniqueness and excellence. The amount of money it earned was large. It provided the music for the church; and at one time, from its accumulated funds, paid off a debt of several hundred dollars, which had accrued against the Society and caused the trustees no little uneasiness. In 1871 it also raised \$165.00 for the sufferers by forest fires in Michigan and Wisconsin, and sent them two large boxes of clothing—the first instance of its working for general charitable objects outside the church. At this time it had about fifty members.

In 1874 an episode occurred which left a deep impression upon the church, and partly revived an old unfriendliness that had slumbered for some years. The constitution of the Young Men's Christian Asso-

ciation then, as now, admitted as active members only those who belonged to Evangelical churches. But Mr. Eliot had been for some years an "associate member," and had to some extent united in its work. It was now proposed by several influential active members of the Association, that the word "Evangelical" be dropped from the constitution, so that Unitarians and other Liberal Christians who wished to do so might be admitted to membership with full privileges. Mr. Eliot was invited to attend the meeting at which the vote was to be taken upon the change. Being urged, he did so, though with much hesitation: when, to the great surprise of those who had invited him, the motion was earnestly opposed and lost. The word "Evangelical" was retained, and by so decisive a vote that the Unitarians who were members of the Association, or contributors to its funds, felt that they could not, with self-respect, continue to join in its work. The vote expressed no feeling of unkindness, for those that appreciated its deeper cause and meaning, but simply the earnest conviction that the welfare and usefulness of the Young Men's Christian Association demanded that its standard be still kept uncompromisingly orthodox. And it was undoubtedly best, both for the Association and those who were thus excluded from full membership in it, that the distinction between two radically different forms of faith should be kept clear.

A Sunday or two later (December 20) the pastor preached a sermon, occasioned by this circumstance,

which marked an epoch in the internal history of the church, and was widely noticed east and west. Its subject was "Evangelical Christianity," and it clearly defined the fundamental difference between Liberal Christianity and Orthodoxy.\* From that day the church began to realize as never before that its mission was distinct from that of the other churches in the city; and that while their broad aims were the same, yet the principles upon which they proceeded, and the standpoint from which they looked at matters of religion, were so radically opposed to each other, that any close union between them was impossible except by a sacrifice of principle, and therefore ought not to be expected. The episode naturally aroused some feeling among those that saw only its surface, and did not appreciate the principles it involved. Some harsh words were spoken, and some unkind things written in the papers, both against the pastor and by his friends; and the memory of it all still remains with not a few. But the important effect of the whole was a clearer understanding by the church of differences which had sooner or later to be defined, before it could see its own work distinctly, or do it well.

In 1874 Mr. Eliot, while on a vacation trip to the East, was permitted to extend his time so as to attend the National Conference of Unitarian Churches.

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\*This sermon was re-written in 1892, and published as a tract, with the title, "The Radical Difference between Liberal Christianity and Orthodoxy."

His pulpit was kindly supplied during his absence by Rev. Chauncy Park (Presbyterian); and as the result of his visit, Rev. David N. Utter, of Belfast, Me., was induced to come out the next year and take charge of the church in Olympia, which had been left vacant by the return east of Rev. Mr. Kimball.

Early in the seventies the congregation had grown so much that the need of a new church building began to be felt. This thought filled the minds of the Ladies' Sewing Society, and for seven years continually inspired their effort. As ten years previously they had never forgotten for a day that they must have a church and minister of their own, so now they remembered almost weekly (as their records of the time show) what was the object of their present work; and toward this they labored for several years before any definite move was made by others.

At the annual meeting of the First Unitarian Society held January 12, 1875, a day and evening memorable for the severest snow storm of twenty-five years, with the temperature below zero, the first formal steps were taken toward a new building; and a resolution was unanimously adopted: "That steps be taken to build a church edifice, to cost completed not less than \$20,000.00." Messrs. Charles Hodge and John L. Barnard, and Rev. T. L. Eliot were appointed a committee to solicit subscriptions for the building fund. It was determined at the start that the new church should not be built until sufficient funds should be raised to complete it free from debt;

and this resolution was steadfastly adhered to. It was more than four years before the church was completed; and meanwhile failing health compelled the pastor again to leave his parish.

Mr. Eliot resigned his office as pastor soon after the annual meeting in 1876, in order to take an indefinite period of rest from his labors. The Society unanimously voted not to accept the resignation, but instead granted a twelve months' leave of absence. He left Portland immediately after Easter, and spent a long vacation in Europe, returning, after a fourteen months' absence, in July, 1877, with health much improved. The pulpit was supplied during the interval by different persons, chiefly by Rev. David N. Utter, of Olympia, until a regular supply was obtained in the person of Rev. Edward I. Galvin\* of Germantown, Penn., who ministered with great acceptance until Mr. Eliot's return. He then took charge of the church at Walla Walla, W. T., which had sprung up from seed sown by Rev. Mr. Kimball six years before.

It was felt by the church, during Mr. Eliot's absence from it, that the distributing of the charitable funds contributed in the monthly collections, which had hitherto been left to the pastor, should still go on; and an organization was therefore formed to carry

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\* During his ministry in Portland, Mr. Galvin was the chief instrumentality in starting the Open Temperance Meeting, which met Saturday evenings for some years after in Columbia Hall, on First street, near Alder, and which did a representative work in the community. It was one of the best forms of temperance work ever done in the city.

on the work efficiently. It was called the Christian Union, and was organized May 4, 1876.<sup>†</sup> This society has ever since administered the charitable funds of the church, and conducted its philanthropic work. The attendance at its monthly meetings has never been large; but it has had a quiet influence which has in many cases been used with great effect. One of its first acts was to promote temperance by the erection of several public drinking fountains. Its committees have for years made regular visits to the County Jail, the County Farm, the Insane Asylum, and other institutions of charity and correction, distributing reading matter, sometimes furnishing small libraries, and adding in any way possible to the welfare of the inmates. It early presented a memorial to the Grand Jury on the disgraceful sanitary condition of the County Jail, as Mr. Eliot had previously done to the County Court, and suggested plans for improvements which may be supposed to have had some influence in bringing about the partial reforms afterwards made. It inaugurated in 1880 a course of lectures on Social Science which were given in the chapel during eight successive years, on practical subjects described by the title of the course. The proceeds of these lectures were used in the purchase of books for a Social Science library.

The tenth anniversary of the dedication of the

<sup>†</sup> The first officers of the Christian Union were Mr. John L. Barnard, President; Miss Helen F. Spalding, Vice-President; Mr. Cornelius K. Stevens, Secretary; Mr. Charles W. Burrage, Treasurer.

chapel was observed on Sunday, December 30, 1877, by special services and a historical discourse.\* A few days before, at a special meeting of the Society held December 3, 1877, the proposed cost of the new church building was reduced from \$20,000.00 to \$15,000.00; and it was voted that immediate steps be taken towards building by raising the required amount. During the next few months the necessary amount was subscribed, and at 6:00 P. M., on July 21, 1878, the corner stone of the new edifice was laid with Masonic rites in the presence of a large number of people. Rev. Mr. Utter offered the prayer and made a brief address, and the building committee and finance committee made reports. Following these, Mr. Eliot made an address, in the course of which he said:

“Were I to suggest a name for this edifice, as names are sometimes given, it would be ‘Church of Our Father.’ In these words I find, by direct implication, all this building stands for, conceived as it has been in faith, sustained by hope, purchased by love and sacrifice of its people. He who devoutly says ‘Our Father’ has not only a religion and a creed, but he has religion itself, that is to say, the essential motive of religion; and it is living religion, as it becomes a life habit of the spirit, bearing fruit in active righteousness and character. ‘Church of Our Father’ may we spiritually baptize and name it today. May he accept it—rather may he give it to us—as covenant witness of a conscious presence and indwelling life!”

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\* The extent of the Church's work during its first ten years is shown by the statistics given on this occasion: 810 sermons; 120 funerals; 112 weddings; 185 baptisms (46 adults); 152 members of





THE CHURCH OF OUR FATHER.

It was thus that the edifice received the name which it has since borne.

The church, the plans for which, in the "Victoria Gothic" style, had been drawn by the well known architects, Peabody and Stearns of Boston, was built on the vacant lot at the side of the chapel, to which was added, at the same time, the part since used as the church parlor and infant class room. The building was completed early in the summer of 1879; and through great sacrifices, was dedicated free from debt.\* The total cost was about \$18,470.00, of which the Ladies' Sewing Society contributed \$2,000.00; and friends in St. Louis and San Francisco, as well as outside the parish in Portland, about an equal sum. The contributions were further increased by the proceeds of lectures given by the pastor, materials for which he had brought home from his European journey. The furnishings cost about \$1,500.00 in addition.‡ After a thorough discussion of the question of renting the seats in the new church, it was decided by a large majority at the annual meeting of the Society in 1880, that they should be free; and they have always remained

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the Church; over 60 services at the County Jail, County Farm, Insane Asylum, etc. \$24,666.00 spent by the Society; \$2,223.00 spent for charities; \$500.00 for missionary purposes.

\*The finance committee was Rev. T. L. Eliot, Col. P. R. Skinner, J. L. Barnard. The building committee consisted of Charles Hodge, S. G. Reed, M. S. Burrell, E. St. John, and Ira Goodnough. Mr. Goodnough was chosen superintendent of the work.

‡The chandeliers were given by Mrs. Eliza Francis, the pulpit chair by Mr. Ira F. Powers, the pulpit upholstery by the Oregon Furniture Manufacturing Co., and the communion table and chairs by a society of girls in the Sunday-school. The church was not carpeted at first.

so, necessary funds being raised by voluntary contributions.

The dedication services were held on Sunday, June 8, 1879, at 2:30 P. M. Rev. W. W. McKaig of San Jose, Cal., read the scripture lesson; Rev. David N. Uiter of Olympia, offered the prayer of dedication; and Rev. Dr. Horatio Stebbins of San Francisco preached a memorable sermon from the text, "Things pertaining to the kingdom of God," Acts i. 3. A service had been held in the forenoon, at which a large number of children received baptism, also a communion service, at which a goodly number were received into the Church.

Immediately after the dedication, a two days' Conference was held in the new church, at which all the Unitarian ministers at that time on the Pacific Coast were present. This was the first Unitarian Conference ever held west of the Missouri River. Congregations from this time rapidly increased, and greater interest was manifested in the work of the church. During the early months of 1880, a series of week-day meetings was held in the chapel; and the custom of holding religious meetings on week-day evenings during the season preceding Easter has been continued ever since.

On Sunday, September 5, 1880, a mission Sunday-school was established by the church in Caruthers Addition, South Portland. It met at first in the house of Mr. Edward E. McClure, and soon had an enrollment of nearly 100. That part of the city was then

neglected, there being no church or Sunday-school, and no convenient means of reaching those situated in the central part of the city. The Sunday-school thus established was removed the next year to the chapel built by its friends on Porter street, costing \$500.00, and dedicated on Easter, April 17, 1881. It was maintained there through ten years, and had a wide-spread local influence. Among its Superintendents were Mr. E. E. McClure, Mr. Arthur E. Davis, and Mr. C. W. Burrage. During this time evening services were often held in the Porter street chapel, by Mr. Eliot or lay leaders; and it was for a time hoped that the movement begun there might grow into a second church. But in the fall of 1890, on account of the removal from South Portland of most of the Unitarian families,‡ and because other churches, with better equipment for doing mission work, had now been established in the vicinity, the school was given up, and its members joined the parent school.

The more cordial relations sustained with other churches of the city were illustrated in 1881 by an

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‡ Among these removals was that of the Burrage family, an irreparable loss to the South Portland work and to the church. They removed to Spokane, Washington, in the spring of 1887, and afterward to Canon City, Colorado, from motives of health. Two of their sons, Edward Hills, and Charles Francis, both devoted members of the Church, have since died, and their graves are in Riverview Cemetery. Mr. and Mrs. Burrage came from Leominster, Mass. Their pastor there had been Rev. Rufus P. Stebbins, D. D. They brought to the Portland church all the zeal, conscience and self-sacrifice, for which that good minister was celebrated. At several important crises of the church's history, the church may be said almost to have owed its survival, and certainly always owed a great part of its character and usefulness to these devoted friends.

exchange of pulpits with the Congregational church, at the request of the pastor of the latter. The courtesy has been repeated several times since; and members are now dismissed and received by letter both with that church and with several others.

In 1882 ill health compelled Mr. Eliot for the third time to seek relief from his labors for an indefinite period. He went away in September of that year, and returned before the following Easter, his place being supplied by Rev. Charles Noyes, now of North Andover, Mass., still warmly remembered by many in Portland.

The years beginning with 1885 may well be called the period of organization in the activities of the church, as the seventeen years before had been the era of building up and knitting together. The church had now gained a solid growth; and it had made a recognized place for itself in the community, and had become fully conscious of its own strength and mission. This is not saying that a diversified work had not been undertaken before; but that it was not thoroughly organized, and that the burden of it was not so widely distributed as to employ the largest number of workers.

On June 29, 1886, a Post-office Mission was organized.\* The Christian Union had, as early as 1883,

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\* The first officers of the Post-office Mission were Mr. A. F. Sears, Jr., President; Mrs. Caroline Dunlap, Vice-President; Mr. James L. Dunlap, Secretary; Mr. Samuel Collyer, Treasurer. The most of its real work during the past five years has been done by Miss Emily F. Davison as Corresponding Secretary.

done work in distributing Liberal religious literature, and printing sermons for distribution, before the first Post-office Mission in the country had been formed. The Mission was formed during a visit of Rev. Charles W. Wendte, then Superintendent of the American Unitarian Association on the Pacific Coast, in whose Cincinnati church the original Post office Mission had been formed. Since its formation the Mission has held monthly meetings, and has distributed through the mails and otherwise, thousands of tracts, papers, and books, every year; and has done a great, though quiet, work in making Liberal Christianity known to many seekers for the light throughout the Northwest.

On October 17 of the same year, a branch of the Unitarian Church Temperance Society was formed. It held monthly meetings for study and discussion, and promoted temperance work in various ways until June, 1888, but since that time has held no meetings. Parallel with this there was organized a "True Helpers" society, among the children of the Sunday-school, which held monthly meetings for the cultivation of temperance principles. This has also ceased to exist; but the work it did is continued through temperance lessons in the Sunday-school.

The Christian Union, which had at first aimed at scarcely more than the relief of the poor, continued to hold its monthly meetings, and to do its efficient work on ever broader lines. Its courses of Social Science lectures, given during eight years, were a public benefit.

It purchased a library for the State Penitentiary in 1885, and originated the law establishing one at the expense of the State in 1891. It was the means of causing needed reforms to be made at the County Farm. It opposed, and helped to prevent the establishing of a State Reform School, on what seemed to be an unwise plan. It did much toward the establishing of Free Kindergartens in Portland, and toward the forming of the Boys' and Girls' Aid Society of Oregon. In short, its records show that there has hardly been a reform or philanthropic enterprise of public interest undertaken in the city or county since its organization, which has not been discussed in its meetings, and directly or indirectly received its support; while there have been not a few which it alone has originated and carried out. Its members still make their monthly visits to the County Jail, and at longer intervals to other institutions of charity and correction, always ready either to give help, or to point out abuses and suggest needed reforms. Its transactions amount to several hundred dollars yearly, and all missionary and charitable collections taken in the church pass through its hands.

The work of the young people was another of the things to be organized during this period. On January 7, 1882, the young people of the church formed the "Sans Souci Club,"\* with the original purpose of

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\*The first officers of the Sans Souci Club were Mr. George G. Gammons, President; Miss Aphia L. Dimick, Vice-President; Mr. C. E. Stantland, Secretary; Mr. L. F. Henderson, Treasurer.

doing religious and literary as well as social work. For various reasons the original intention was not carried out; but the club existed for three years, holding fortnightly meetings for literary and musical improvement and social pleasure. The club at one time had over eighty members, and drew in many from outside the church; and, beside its regular meetings, held entertainments and gave aid to various branches of the church work. It was noted for its large number of active workers. Its meetings ceased in 1885.

In the fall of 1887 the young people again organized, forming what was at first called simply "the Fraternity,"\* but later "the William G. Eliot Fraternity," in honor of the pastor's father, the pastor of the Unitarian church in St. Louis. Its objects are "to cultivate an earnest Christian endeavor among its members, to provide for their entertainment and improvement by meetings religious, literary and social, and to promote charitable work." From the first it has held weekly religious meetings on Sunday evenings, and for a time it also had charge of the Sunday evening meetings in the church once each month. It also holds monthly socials; and, since the fall of 1890, it has held Tuesday evening classes for the study of subjects in literature, history or science, which have been largely attended. It has done much at different times for charitable objects, and altogether has been

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\*The first officers of the Fraternity were Mr. Oscar E. Heintz President; Miss Ione Dunlap, Vice-President; Miss Euphemia Ainslie, Secretary; Miss Lillie Wood, Treasurer. Mr. Samuel Collyer, now of Tacoma, took an active part in the early history of the Fraternity.

one of the most efficient and helpful of the various organizations connected with the church.

The Sunday-school during all this time, under Mr. John L. Barnard, its Superintendent for seventeen years until his removal from the city in 1887, enjoyed continual prosperity. Its membership ranged, during most of this period, from 200 to 250.

The Ladies' Sewing Society during this time grew with the rest of the church, and constantly extended the reach of its work. It has at different times given its meetings up to the study of religious or literary topics, instead of to the sewing that occupied the meetings of its earlier years. In September, 1892, it dropped its old name and was re-christened the Women's Auxiliary, thus becoming a branch of the Women's Unitarian Conference of the Pacific Coast. The list of its benefactions during its twenty-seven years' history would be a long one; but, besides those already referred to, there may be mentioned its continuous responsibility for the music of the church, its purchase of a piano for the Sunday-school, and its large gifts toward a pipe organ for the church, which was bought in 1876 at a cost of about \$2,400.00, one half of which was given by Mr. and Mrs. Simon G. Reed.

The church has been called from time to time to mourn the loss of various ones out of the number who helped to found it or to carry on its work. Among so many worthies, particular mention might seem invidious, did not a faithful history require mention of those whose names have been brought into permanent

association with the Society through generous gifts to it.

Mrs. Mary E. Frazar, who, more truly than any other one person, may be called the founder of the church, died April 21, 1884, aged 67 years, 4 months. In memory of her, her daughter, Mrs. Rosa F. Burrell, gave the Society in April 1886 the sum of \$1,000.00, to be called the "Frazar Fund," the income to be used in the dissemination of Unitarian literature. This income has been principally expended through the Post-office Mission in establishing and maintaining the "Frazar Loan Library" of Liberal religious literature.

Thomas Frazar, her husband, died June 23, 1890, aged 77 years, 5 months. He was always one of the most earnest supporters of the work of the church, and was a member of the board of trustees of the Society for most of the time during fifteen years. In memory of these two founders of the church, a bronze tablet was placed on the church walls in 1891.\*

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\*The tablet bears the following inscription:

In memory of  
THOMAS FRAZAR  
1813 1890

and his beloved wife  
MARY ELLEN FRAZAR  
1817 1884.

Natives of New England. Pioneers of Oregon of 1851.

Devoted patriots,  
Members of the sacred band to whose prayers and sacrifices  
the founding of this  
CHURCH OF OUR FATHER  
is due,

This tablet is erected by their daughters and grandchildren.  
1891.

Mrs. Anna Cooke, another of the original members of the Church, died January 4, 1880, at the advanced age of 84 years. It was in her house that the First Unitarian Society was organized. Her memory is visibly preserved, and her love for the Church represented, by a beautiful baptismal font in the church, given in 1881 by her son, Mr. James W. Cook.\*

Charles Hodge, one of the original members of the First Unitarian Society, a member of the board of trustees and its clerk for over fourteen years, died March 30, 1883, beloved and mourned by the whole city. He had been one of the church's staunchest friends and most active workers since its foundation; and few men, during the history of the church, have done more than he, by character and word, to give it standing and influence in the community. His picture hangs on the wall of the chapel to recall his many years of service as a teacher in the Sunday-school. In memory of him and his wife, their daughter, Mrs. Hannah Hodge Robertson, gave in October, 1890, the sum of \$1,000.00, to be finally used for a fitting memorial at some time to be erected in the church.

Mrs. Luena A. Spaulding, another early member of the Church, died November 2, 1887, aged 72 years.†

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\* The font was first used on Sunday, June 5, 1881, when ten children were baptized from it.

† Mrs. Spaulding, with her family of three sons and two daughters, came from Chelmsford, Massachusetts. They have been among the most earnest and influential members of the Church and Society.

In her memory her daughter, Mrs. Leticia W. Sitton, and her husband, Mr. Charles E. Sitton, gave the Society in January, 1888, the sum of \$500.00, of which the income is to be used as a general charitable fund, but especially for the relief of needy working women.

Edward Hills Burrage, son of Mr. and Mrs. Charles W. Burrage, original members of the Church and Society, died January 7, 1887, aged 30 years, 7 months. He was for years the faithful librarian of the Sunday-school, and in his memory his parents gave in January, 1887, the carpet, chairs and curtains for the chapel, and in January, 1891, a fund of \$800.00, the income to be expended on the library with which he had been so long connected.

Miss Ella M. Smith, for many years an attendant of the church, died October 1, 1889, aged 51 years. In her last will she left the sum of \$5,000.00 to the Society, for use in its general work.†

Mrs. Betty Farmer, one of the original members of the Church, died September 29, 1891, aged 52 years. In her last will she left for the use of the Society sums which will probably amount in all to \$4,000.00 or more.‡

\* Miss Smith was a woman of retiring nature, but with a character of marked earnestness, conscience, and New England simplicity. She was warmly attached to the church and its people. At her death nearly all her property, about \$20,000.00, was left for charitable purposes.

‡ Mrs. Farmer's life was one of hard work, through which, in her later years, she had acquired a modest competence. She was widely known and esteemed in the community, and had attached herself to the church throughout her life by her cheerful Christian spirit and service.

All these sums have, by resolution of the trustees of the Society, been made permanent and irreducible funds, of which the income only may be used.

The history of the church during the past few years is so familiar as hardly to need relating. In September, 1889, the church received a fresh impulse from the visit of the Pacific Unitarian Conference. A five days' session was held; and among the ministers from a distance were Rev. Thomas Van Ness, the newly appointed Superintendent of the American Unitarian Association on the Pacific Coast, Rev. C. W. Wendte of Oakland, Cal., Rev. N. A. Haskell of San Jose, Cal., and Rev. John Fretwell of England. Especial interest was added to the meetings of the Conference by the presence and participation of several delegates returning from the National Conference of Charities and Correction, which had just been held in San Francisco. Among these were Mr. Alexander Johnson of Indianapolis, Ind., Gen. and Mrs. F. B. Marshall and Mrs. Isabel C. Barrows of Boston, Mass. The venerable Thomas Frazar, who died only a few months later, delighted the conference by giving his personal reminiscences of Channing.

At the annual meeting of the Society in 1890, Dr. Eliot felt obliged, on account of the increasing work of the parish, and his own uncertain health, to ask for an assistant. The request was at once granted; and as a result of the negotiations that followed, Mr. Earl Morse Wilbur of Burlington, Vermont, who had just graduated from the Harvard Divinity School,

came, in the autumn of that year, as associate pastor.

On the afternoon of Saturday, January 24, 1891, the church suffered its first and almost only material misfortune, in the partial destruction of its building by fire. The tower was destroyed, and the interior was stained with smoke and drenched with water. The cause of the fire has never been satisfactorily learned, but it is supposed to have been accidental. The loss was about \$5,000.00, and was fully covered by insurance. Repairs were at once made, the tower being rebuilt after new plans; and the whole edifice was thoroughly renovated and occupied again at Easter. The fire caused the kindly disposition of other churches immediately to be manifested. Several of the ministers of the city expressed their warm sympathy; and the use of the Baptist, Congregational and First Presbyterian churches were offered for services. The Marquam Grand Opera House and the Temple Beth-Israel was also offered; and the latter was accepted, and the Temple occupied for two Sundays. As soon as the chapel could be renovated, worship was resumed in that, the church's original place of worship; and it was occupied until the restoration of the church.

In October, 1891, under the auspices of the church, a Scandinavian Unitarian church was formed, and flourished for eight months, when it disbanded, and many of its members joined the First Unitarian Church.

A generous friend having supplied the funds necessary to the undertaking, a free public reading room

was opened in the church parlor in November, 1891. This was done as one beginning of a policy which finds more and more favor, and which it is hoped to carry out more fully in future, to keep the church building open as much of the time as possible, that it may serve the community in the broadest and completest way. The reading room was at first opened only evenings; but after a very successful year of experiment, it was opened afternoons as well, including Sundays. Thus the church is becoming more and more a "house of life," as well as a place of worship.

No account of the work which the church has accomplished during its first twenty-five years would be complete which did not make particular mention of that which has been its continual example and inspiration: the unwearied faithfulness in season and out of season, the patient faith, and the quiet persistence, of the pastor and his devoted wife. If those qualities have also marked the career of the whole church, it is because they have been the reflection of what has never ceased to shine forth from its leaders.

This may be said to complete the record of the church's life during its first quarter century. It was sent on a mission all its own. It has risen through self-sacrifice and patient labor, and in the face of opposition and misunderstanding, until it now occupies as it has for years, a position of influence and hearty respect in the community in which it is set. Besides the many-sided work which has been mentioned in the preceding pages, its most telling influence has per-

haps been in the softening of religious prejudice, and in the gradual leavening of its neighbors, and the whole community, with at least the germs of Liberal religious thought. \*The time once was when the church stood solitary, and was regarded with suspicion or misgiving; when it was considered hardly admissible for members of other churches to unite with Unitarians even in charitable work; and when the highest praise that could be given to the church's saints was that they were "too good to be Unitarians." But that time is long past. The old-time hostility has largely given way to good-will; and it is recognized by nearly all, that whatever may be thought of the beliefs the church represents, its earnest purpose is to build up the kingdom of heaven according to the best of its knowledge and power. It is now understood, by those who understand anything at all about it, that it has come not to destroy, but to fulfil; not so much to oppose the churches from which it differs, as to perform a work which they do not and can not perform, to offer its own form of religious faith to those who either have never been able to accept that of other churches, or who do not feel at rest in them. And, finally, it is now cordially recognized that, instead of being, as some thought during its early years, "an encourager of loose morals," it is an earnest worker for every cause that can make men better, physically, mentally and morally, no less than spiritually.

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\* A little idea of the extent of the church's work and influence may be gained from the fact that during the first twenty-five years of the pastorate the pastor officiated at 574 baptisms, 552 weddings, and 500 funerals; 46 persons joined the Church during this time.







THOMAS LAMB ELIOT, D. D.

## SKETCH OF THE LIFE OF THOMAS LAMB ELIOT, D. D.

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THOMAS LAMB ELIOT, pastor of the First Unitarian Church of Portland for the twenty-five years from its organization, was born in St. Louis, Missouri, October 13, 1841. He is the eldest son of Rev. William Greenleaf Eliot, D. D., LL. D., and Abigail Adams Eliot, and comes from a family in the various branches of which there have been many ministers. His father was the pastor of the Church of the Messiah (Unitarian) in St. Louis, from which he resigned in 1871, after a pastorate of nearly forty years, that he might devote his whole time to the duties which he had already long performed as Chancellor of Washington University, in St. Louis, of which he had been one of the founders. He was not only one of the leaders in the Unitarian denomination, but a man of great influence in the development of the city of St. Louis, an inspirer of its educational and philanthropic interests no less than pastor of one of its oldest and largest churches.

Mr. Eliot received his preparatory and collegiate education at Washington University, from which he graduated in its first class in 1862, and from which he also received the degree of Master of Arts in 1865. His studies were interrupted midway of the course by failing eyesight; and in the hope of receiving benefit he undertook, in 1860, a voyage in a sailing vessel around Cape Horn to China. He experienced no improvement from the trip, however, and after a few weeks in California returned home from there, to continue his studies with eyesight so impaired that for months, while in college and Divinity School, he had to have his books read to him. After graduating from college, he was engaged for two years in the ministry-at-large in St. Louis, in charge of the mission house connected with his father's church, doing much work in its large Sunday-school, and among the poor. During the same period he spent a part of his time as tutor in Latin and Greek in Washington University. In the early part of this period, also, he enlisted in the First Missouri Volunteers, was mustered in, and was in active service for some months, though never called out of the State.

Even before entering college he had resolved to enter the Christian ministry, and though, on account of his weakened eyesight, he was discouraged from this purpose by all except Dr. Eliot, his father, he adhered to it, and after graduating from college studied more or less under his father's direction. In further pursuance of his purpose he went, in the fall of





MRS. HENRIETTA R. ELIOT.

1864, to the Harvard Divinity School, where he completed the course the next year, having done two years' work in one. Among his fellow-students there were Joseph May, now of Philadelphia; S. C. Beach, of Bangor, Maine; James Vila Blake, of Chicago; W. E. Copeland, of Salem, Oregon; H. G. Spaulding, of Newton, Mass.; and Charles C. Salter, since deceased. Having left the Divinity School in the summer of 1865, he supplied the pulpit of Rev. John H. Heywood, in Louisville, Ky., for several weeks, and then returned to St. Louis, where he was elected associate pastor of his father's church. He was ordained there November 19, 1865. Rev. C. A. Staples, of Milwaukee, Wis., preached the sermon from the text, "Who is sufficient for these things?" Rev. Dr. Eliot offered the ordaining prayer and gave the charge; and Rev. A. D. Mayo of Cincinnati, Ohio, gave the right hand of fellowship.

He was married November 28, 1865, to Henrietta Robins Mack, who has ever since shared with him the labors and honors of his work, and the love of the people to whom he has ministered. Soon after his marriage he spent several weeks in New Orleans, where he supplied the pulpit of the Unitarian church, as also again for two months in the spring of 1867. He retained his connection as associate pastor of the St. Louis church, however, until November, 1867, when he resigned to accept a call to the church then just organized in Portland, Oregon, with which he has ever since been connected. At about the same time he had received a formal call from the New Orleans

church, and the very mail which brought him the call to the church in Portland, Oregon, also brought him a letter (practically equivalent to a call) inviting him to preach for six months in Portland, Maine, in the pulpit left vacant by the coming of Rev. Horatio Stebbins to San Francisco. It was not difficult for him to make the choice. Ever since his visit to the Pacific Coast, he had hoped that Portland, Oregon, might be the field of his life work. Starr King had said to him then, "The Pacific Coast claims every man who has ever seen it," and had pointed to Oregon and Washington Territory as the "coming country" of Northwest America. The impression which he then received of the great opportunities for work which the Pacific Coast offered, he had never lost, and this determined him to accept the call to the western Portland. There would seem to have been almost a special providence in the events which finally led, though through devious ways, to the coming together of the newly formed church and its pastor, as there has surely been a continuous providence in the twenty-five years of uninterrupted harmony which has marked their relations with each other.

Mr. Eliot, with his wife and infant son, left St. Louis in November, 1867, and came to Portland by way of New York and Panama. They arrived at their destination early on Tuesday morning, December 24, after a journey of forty days and forty nights, having rested for a few days with Rev. Mr. Stebbins in San Francisco. Mr. Eliot was at that time quite youth-

ful in appearance, and was known for some years as "the boy preacher." But in the severe labor and bitter opposition that he and his church had to encounter during the next few years, he showed that he possessed the full powers of a man.

His life, since the day of his arrival, is written on the history of the Portland church, which has constantly prospered and grown under his ministry. To his own character and influence is due very much of the influence and standing that his church has gained in the community. His work has never been narrowly confined to his particular parish or to his denomination. He has done more or less missionary preaching at various places in the Pacific Northwest, in which his church was for the most of the time during twenty years the solitary pioneer of Liberal Christianity.

Besides strictly religious interests, he inherited from his father, and has bequeathed to his church, an earnest devotion to philanthropic and educational work of every kind. He has been the inspirer of several of Portland's most prominent institutions of philanthropy, and an earnest worker in behalf of almost all of them. His connection with the Children's Home, the Boys' and Girls' Aid Society of Oregon, and the Oregon Humane Society of which he has been President for ten years, deserves especial mention. He rendered important service in securing for Oregon legislation establishing a State Board of Charities and Corrections, the first of its kind on the Pacific Coast. He seemed for many years almost the only person in

Oregon enough interested in the reform of its disgraceful jails to do any active work for them. He has always been an earnest supporter of the temperance movement, and of Woman's Suffrage. After the great fire in Portland, on August 2, 1873, he was appointed one of the committee of five to distribute the citizens' fund of relief, and served in that capacity for several months. Being put forward by both political parties, he held the office of Superintendent of Schools in Multnomah County for two terms, from 1872 to 1875, and did much to bring order out of chaos in the public school system. For one who has never enjoyed robust health, the amount of work he has performed in his church, and outside of it, is remarkable. Ill health has thrice compelled him to leave his parish, once for more than a year, but the resignations which he tendered were not accepted.

Dr. Eliot is an easy and polished speaker. He has little liking for religious controversy, but rather has a strong feeling of the essential unity of the Church Universal. He has been accustomed in his preaching to dwell most upon the positive virtues of Christian character, and has striven to develop the deepest religious life in his hearers. Churches and ministers who are farthest removed from his theology, respect and love him as a man. He has several times been invited to preach baccalaureate or other sermons in colleges under the control of Evangelical churches, and has been frequently offered exchanges by ministers of other denominations.

Personally, he is scholarly in his tastes, and of a poetic temperament. He is uniformly courteous and kind to both friends and strangers, and though of a somewhat modest and retiring disposition, he never hesitates to assert his convictions when there is occasion to do so in any cause of humanity, good morals, or pure government. During his long residence in Portland he has won the love of all people, and to no minister in the city are the poor, the outcast or the unchurched so likely to go for the offices of a minister, or for comfort or personal counsel, as to him. He has a wide reputation and influence throughout the Pacific Northwest among men of all ranks and classes, the weight of which has more than once been felt in legislative halls, in behalf of philanthropy and good government.

In 1889, Harvard University, recognizing Mr. Eliot's long and valuable work in the Northwest, honored him with the degree of Doctor of Divinity, which was conferred (an unusual distinction) in his absence.

Dr. Eliot's family life has been singularly blessed. Of eight children, seven are living. The eldest is Rev. William G. Eliot, Jr., pastor of the Unitarian Church in Seattle, Washington.

Having completed the honorable term of twenty-five years as pastor of one church, Dr. Eliot resigned his pastorate in January, 1893, desiring, on account of uncertain health, to be free from the heavy obligations it imposed.\* He has been elected Pastor Emeritus,

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\* For the resolutions adopted upon Dr. Eliot's resignation, see Appendix F.

however, and purposes still to remain with the church, devoting to it as much of his time and strength as may seem desirable, while he will also feel more free to engage in philanthropic work, of which so much still remains to be done, and in which he feels so deep an interest.



THE TWENTY-FIFTH ANNIVERSARY OF THE  
FIRST UNITARIAN CHURCH OF  
PORTLAND, OREGON.

DECEMBER 29, 1892.

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The last days of 1892 were memorable ones for the Unitarian Church of Portland, for they marked the completion of its first quarter century, and also marked for its pastor, Dr. Eliot, and for his wife, who has done hardly less than he in the building up and sustaining of the church, the rounding out of an equal term, a pastorate with few parallels on the Pacific Coast, either for its length or for its unbroken pleasantness and usefulness.

Invitations had previously been sent far and near to the many friends of the church and its pastor; too many of whom, however, were prevented from coming, either by distance or the by snow blockades of the week before. The formal exercises of the anniversary were held in the church at halfpast seven o'clock on the evening of December 29, the exact anniversary of the dedication of the little chapel, which was the

church's first place of worship, and which is still used as its Sunday-school room. Besides the Christmas decorations, which were unusually elaborate and beautiful, special decorations for the occasion had been provided. The Jewish Congregation Beth-Israel, through their rabbi, sent with their kind wishes a beautiful palm to add to the floral decorations. The church was filled with members of the parish and many friends from outside it. In the pulpit, besides the pastors, sat Rev. William G. Eliot, Jr., of the Unitarian Church in Seattle; Rev. Dr. C. C. Stratton, who had offered the invocation at the dedication twenty-five years before, when pastor of the Methodist Church; Rev. T. E. Clapp, of the Congregational Church; Rev. Dr. Arthur J. Brown, of the Presbyterian Church; Rev. Dr. Jacob Bloch, of the Jewish Congregation; Rev. John Gantenbein, of the Lutheran Church; and Rev. Tilgham Brown, of the African Methodist Church. Several other ministers of the city sent notes regretting their inability to be present.

The services of the evening were opened by an invocation, by Rev. William G. Eliot, Jr. After an appropriate anthem by the choir, Rev. Dr. Bloch read responsive selections from the Psalms. Emerson's beautiful hymn, beginning, "We love the venerable house," was then sung by the congregation, after which Dr. Eliot spoke as follows:\*

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\*The following addresses are somewhat abridged from a stenographic report made by Misses A. B. and F. G. Crocker and Miss Jennie Van Wyck, to whom special thanks are due.

DR. ELIOT'S ADDRESS.

*Dear friends, fellow-citizens and honored guests of this evening:*

It is my pleasant task to welcome you to the twenty-fifth anniversary of the dedication of this church—of the spiritual church, I mean—for it was the building that stands just back of us that was the actual house of worship dedicated, and which we then for the first time entered as a religious body. To our own household of faith this may well be an interesting occasion. All day long, as I have thought of the duty and privilege of this hour, I have found it more and more impossible for me to frame to myself words about it. There are times when we feel too deeply to speak adequately; and there are some of us who have stood shoulder to shoulder, and heart to heart, through these twenty-five years, an important fraction in the time that our own country has lived, and, of course, of our own lives. I say these things can not frame themselves very readily into language; but there is an impressiveness that comes from the simple air that we breathe, the divine atmosphere that runs into music, like an Æolian harp, over all the days and years, and seems to speak in sympathy with our minds. I think we all feel, we older members of this church and those of you who sympathize with us, as if silence said more for us than any speech. One of our greatest poets has spoken of times in which what we open

our hearts to receive is far more important than what we try to give out. He says:

"Think you, of all the mighty sum  
Of things forever speaking,  
That nothing of itself will come,  
But we must still be seeking?"

That is really our attitude to-night, and yet some few touches we must make, some few little notes as we carry our thoughts forward; the dignity of the occasion demands it. We feel our isolation this evening, as a church and as a community, in the fact that of our invited guests from the South and elsewhere, the honorable representatives of our own church and brotherhood, we have not one here to-night. You will listen later in the evening, through my colleague's offices, to some of their letters and kind expressions.

Now let me take up a little of the record of the past. It will sound somewhat quaint to you younger friends, and, I am sure, will be interesting to the older ones. I find in the "Oregonian" of the morning of December 30, 1857, a kindly notice of the dedication of the Unitarian chapel, of which these are the opening words:

"The new church building erected by the Unitarian Society of Portland was dedicated Sunday afternoon,\* the services being conducted by the pastor, Rev. T. L. Eliot, assisted by Rev. C. C. Stratton, of the Methodist Episcopal Church, Rev. E. C. Anderson, of the Baptist Church and Rev. O. G. Harpending, of the Presbyterian Church. Mr. Eliot, the new pastor, arrived but a few days since from St. Louis, Mo. [It

\* See Appendix D for the order of the services.

took him forty days and forty nights to get here. He remembers that!] He is quite a young man [That was very evident.] but [This the "Oregonian" seems to have stated on faith] has the reputation of having a good deal of talent and fine scholarly attainments."

And so it goes on until, towards the end, it says: "The building dedicated stands on the corner of Seventh and Yamhill streets, is a neat and comfortable structure, of capacity to seat from 250 to 300 people, and cost the Society about \$4,200, including the lot on which it stands, all of which is paid for. The Ladies' Sewing Society of the Unitarian Church raised between \$800 and \$900 of the amount. Considering the brief time the Society has been organized, and the limited number of members, the progress made is somewhat remarkable. The organization of the Society was effected in April, 1866, during the visit here of Rev. Mr. Stebbins, with only a handful of members. The membership is now comparatively numerous, and the worshipping congregation will take fair rank among the churches of much older growth." So said our kind friend, the "Oregonian."

A special correspondent of one of our own denominational papers thus describes in part the day upon which we dedicated, and a portion of the services:

"Sunday, the 29th of December, the ground was quite frozen, and the air clear and frosty, such a day as they do not often have in winter time to break the monotony of the Oregon rain. We had a morning service, just to try it on, and dedicated the church in the afternoon. We had the generous aid of three ministers, from the Methodist, Baptist and Presbyterian churches in the city, warm-hearted, earnest men, who do not seem at all inclined to dispute questions of ter-

ritorial right, granting us freely the name of Christian. In the sermon of the hour, the preacher undertook to show the origin and method of the Christian Church; and the dream of Jacob and his wrestling with the angel, were made symbols of the wandering heart and troubled mind which seek and obtain rest through a covenant with God, that covenant being sustained and sanctified by the word, 'Where two or three are gathered together in my name, there am I in the midst of them.' The true church, therefore, is a covenant with God among brethren in Christ.

The prayer of dedication, beginning, 'To the kind Father, of whom we are told, that he accepteth in every nation him that feareth him and worketh righteousness,' ended asking that this church might be like leaven in the community, and grow mightily in the spirit of Christ. And so it will, if any assurance can be gathered from its faith in the past.

The words of the Articles of Incorporation\* are I suppose, commonplace, which say, 'its duration is to be perpetual'; and that may be only a cold form of law which bars forever the uses of property for any other purposes than those specified in the Preamble, viz: 'To promote the objects of public worship, the Christian faith, the ordinances of the gospel, religious education, general benevolence, charity and Christian toleration'; but they contain to us an inner prophecy of the perpetual kindling of the divine fire to light these western shores, like that vestal lamp whose flame could only be fed by the hand of the beautiful and pure."

Do you remember, friends, how far out of town the corner of Yamhill and Seventh streets was twenty-five years ago? How far out of town—I say it ad-

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\* See Appendix B.

visedly—no street lamps, no street improvements, hardly a trace of a sidewalk; so that in our first years we did not dare to think of such a thing as evening services; and our receptions, whenever we had them, we were obliged to come to with lanterns, picking our way much as the people at the ends of our suburban lines now do. Any distant suburb is really about as accessible now as, in our imagination, the lot upon this corner seemed to the people of our city then.

On the block where we are, our next door neighbor was Gov. Gibbs. His house was the only one standing on this block, and the block to the east had nothing upon it. The one to the north had nothing upon it except the debris of an iron foundry which had been burned and had moved its plant later down into the old Penitentiary building on the White House Road. The block north-east of us had simply the old Central School House in the middle. The block where the Post-office is had nothing upon it. And so I might go on in every direction; out this way, stumps; out that way, stumps, stumps; no streets; and the hills seemed almost as far away as Forest Grove does to us now. I think there was no church farther west than the Baptist, and the center of the city was down somewhere about where China-town now is.

Dear, familiar faces that were with us then, but have now gone! I need not name them to you here, the names of Thomas Frazar, Charles Hodge and others, and their wives; if I tried to remember them, it would take me quite a number of moments, and I

should omit, perhaps, the most loved in trying to do so. One venerable form, always here at that time, was that of Mrs. Anna Cooke, whom so many of you knew; Mrs. Nancy Goodnough, Mrs. Laura Gilman, John P. Farmer, and so it goes on—one dear face and form after another comes up. I made no list of them, and I name them now only as I happen to think of them. There is a church in heaven as well as a church on earth, and to me one of the dearest thoughts of this hour is that of associations with the members over there; and in God's providence, and in his great mystery of the power of the human heart, greater than time and space, I think they are with us to-night. We have their benediction, and they have ours, and both of us share a common place in the mansions of God.

Friends, I think I have had my say; again I welcome you to all the thoughts that naturally come and go with this hour. I have spoken of trifles because the deeper things could not be brought into this informal speech; all the sanctities of our work, all the conviction, even in our loneliness, that we were sharing part of the great work of the divine order in this community. Our church's candle was set on a candlestick, and all the workers were ministers, not simply one. I go through year after year of our experience, our sanguine aspirations, our illusions and disillusion, our failures and humble success; and within our dreams always a deeper dream and a surer faith and hope and foundation.

I voice the testimony here of all of you who have loved this church, that if God has not always given us just what we asked and worked for, if the temple of our hope has not risen before our eyes, or the ideals we have sought have not always been realized, yet to our sincere efforts and hopes and prayers there has always come some deep blessing that now, when we look back at it, we understand has fitted the work into a greater work than ours, and made it a part of the diviner temple which includes the whole family of man, the brotherhood of our race. I am sure of one thing, and let me give this testimony at the risk of seeming personal or somewhat to savor of pride: it is that the purpose of this church through all these years, has been a sincere one. It may have failed, it no doubt has failed, in many directions, to do what it might have been expected to do, and certainly in what we expected of ourselves; but there has been at its heart's core the sincerest desire to serve the kingdom of God in this community; and I mean no less by such a phrase as the "kingdom of God" than the kingdom of peace and order and self-sacrifice, and of true manhood and brotherhood in every department of the life of this city and this State.

What we do, dear friends, in this world, after all does not amount to much; one of the things we have to get over thinking, is that we are here chiefly to *do* something. In God's providence, we are all here to *be* something, and what we are speaks and does more than the things we call actions. The greatest lives

on earth have been those in which the fewest specific actions could be spoken of or described; not the men who led armies or founded states, so much as the thinkers and believers who brought *themselves* to the world, and left themselves like a transubstantiation, like an incarnate Word that is spoken on and on, and is complete and fitted for the builders and architects of our earth. We have had just that sincere purpose, and in God's providence if this church spiritual is to stand—and I believe it will stand, ten times twenty-five years longer—if it is to stand here with all the ministrations of a true service of God in this city and state, it will be from what the church *is* rather than from what it does, and from what the members and friends of this church *are* in the great realm of being, and not simply from their actions. May our church indeed be a syllable—I say it reverently—in that eternal Word of God, which began with “Let there be light,” uttered as a symbol of creation, and which shall never end so long as God is God, and man is God's child.

We shall now have the great honor and privilege of listening to Dr. Stratton, President of Portland University of this city, whom a kind Providence, after twenty-four years' absence, has brought back to this the community of his early life. We can never forget his hospitable aid at our dedication; and I think our work took part of its complexion from the attitude of the other churches of the city toward it. It is a happy event that Dr. Stratton is with us this ev-

ening, and I trust the word he says will seem to reach away back to that distant hour, and bring again to us the blessing that he then so generously gave us.

DR. STRATTON'S ADDRESS.

Dr. Stratton spoke substantially as follows:

*Ladies and gentlemen, and dear brother ministers:*

The frost of twenty-five years has silvered our heads and wrinkled our brows, as well as matured our characters, and I trust, in some measure, added to our wisdom. Twenty-five years have gone by and have made great changes in the outward appearance of the city, and I have no doubt the congregations which looked into the face of the pastor from the pews of that early day have changed as much.

Portland was fortunate in attracting to itself at an early day men who laid well its foundations, and have since been able to carry on its great commercial and financial enterprises. It was not an ordinary population which gathered at that time on the banks of the Willamette; and when we think of Portland with 7,000 or 8,000 inhabitants, and compare it with cities of the same size elsewhere now, we are doing injustice to the early settlers of Portland at that time, a peculiar class of men, men of vigor, grasp and purpose, who were capable of managing its future affairs, and who showed that capacity by their success later in life. Therefore, when we think of Portland then, we are to think of it as having in it all the success and promise which have since come to the front in its material prosperity.

Now, I am not alluding to that without a purpose. It was not an easy thing to be a minister of that time; it is much easier to minister to a quiet, commonplace population than to a population such as those who laid the foundation of our vigorous city of to-day. These men were a part of the congregation of this church, and as they gathered here to listen to the ministrations of this young pastor from Sabbath to Sabbath, of course they did not listen as ordinary men listen; and the ability to hold a congregation of that kind for twenty-five years involved a degree of tact, of intellectual vigor, and a well stored mind; all of these qualities are implied in an extended pastorate such as we come together to commemorate.

Dr. Eliot, I congratulate you on having completed a pastorate of twenty-five years over such a congregation as that which you have had to serve. It was not a little thing to undertake; it has not been a little thing to accomplish, to minister to a congregation for that length of time; it has implied a great deal more than the mere statement that twenty-five years have been completed. That a man can pass a pastorate of twenty-five years, can stand before his congregation of so many, can minister to so great a variety, and at the end of twenty-five years can look into the faces of a congregation, every one of whom is his friend, and feel he has won the hearts of his people, and possesses them in his hand, implies a gift which an angel might covet, and which, I am sure, I congratulate the pastor of this congregation on having possessed and evinced during this extended term.

Well, it is not merely a word of congratulation to the pastor. It seems to me that a word of congratulation to the congregation also is in order. There are congregations and congregations. There are those who come to listen, to be benefited and profited; others who come to carp and criticise, and tear to pieces their pastor when they depart from the church. You are not such a congregation as this. The fact that you have received the ministries of this servant of God during all these years, have extended over every imperfection the mantle of charity (and while we are human we shall have imperfections), and have received his ministrations in a kindly spirit, and have sustained them loyally and untiringly; all of that implies a degree of common-sense, a degree of wise consideration for the wants of the entire body, and for the demands of a congregation united together by such bonds as those which unite worshiping congregations, which does not belong to many societies. I congratulate you on possessing those qualities which have made it possible for this pastorate to extend as long as it has.

And now, brethren and sisters in the gospel of Jesus Christ, I congratulate you on this gathering; and that your pastor should be permitted to meet you here on this delightful occasion.

REV. MR. CLAPP'S ADDRESS.

Rev. Mr. Clapp, of the Congregational Church, then spoke in substance as follows:

*Ladies and gentlemen:*

I have regarded my invitation to be present at this gathering to-night with much esteem.

for I have felt that the event which we are celebrating casts a dignity upon all who have anything to do with it, and as I have reflected upon it, it seemed to me that it deserved to be called the celebration of a noble achievement. It is so unusual and so notable that I thought our commemoration to-night might be compared with the driving of the last spike in the Northern Pacific Railroad—the completion and crown of a notable and eminent undertaking.

I want to say to my dear brother Eliot that we stand here to-night as friends who would greet him as he completes a notable and splendid voyage: as he returns from a career so long, so successful, so stainless—a voyage of twenty-five years. And whatever there may be that is noble and inspiring about the whole of this twenty-five years' enterprise, we never think of our brother as being alone in it, but always by his side there has been one who has given to the whole stretch of the years a ceaseless inspiration which has cast luster upon every event connected with it; and so our vision of this past is a double vision, and I suppose it always will be. When we think of one of them we shall always see Dr. and Mrs. Eliot standing side by side. I am sure you will all approve of my declaration in this respect; but I am well aware, dear friends, that the scope of the celebration to-night is much wider than on a personal or household ground. We are commemorating not simply a household pilgrimage, but the march of a host, the embarkation of a whole ship's company, like that of the Mayflower starting

out. In other words, it would be a very poor interpretation of the event we are celebrating to-night if we did not think of it as the completed round of both pastor and people, of a minister and his church; and it is all the more notable and conspicuous because it is a union, as has already been said, that has lasted through twenty-five years.

To the words of tribute already paid by Dr. Stratton I may add just one more. Some of us may remember the coin that was placed in the hands of Jesus Christ with the view of tempting him, and he remarked upon the image and superscription which were Caesar's. I have thought of that often in my reflections upon Dr. Eliot's life as pastor of this people during these twenty-five years. I think I may safely say, my friends, that in these twenty-five years there is nothing connected with the higher life of this city that does not in a measure bear the stamp and superscription of the pastor of the First Unitarian Church of Portland.

May I be pardoned now if I say just a word personally. My brother is not only my fellow-pastor in the good works of this city, but he is my neighbor. It has been one of the felicities of my life that we have had only a door between us for the past five years. We have lived side by side as neighbors, and in all his relations to me, and the relations of his family to mine, there has never been anything but goodness and kindness, and good-cheer, and a great measure of friendship. So to-night my heart is stirred by the re-

lationship that we are considering here at this time—so much so that I speak out of the depths of my heart. I am reminded of a little thing I read in the reader when I was a child, like so many others that come to me. A mother's birthday was to be celebrated, and the three boys were planning for their gifts. The two older had their selection, and the younger had nothing to give; but the little lad stepped in front of his mother, stretched out his hand, and said:

“Take, mother dear, this hand  
Which now I give to you;  
And hadst thou not for many a year  
My heart, I’d give that too.”

DR. BROWN'S ADDRESS.

Rev. Dr. Brown of the First Presbyterian Church spoke as follows:

I hardly realized when I promised to speak a few words this evening that I should be expected to make a formal address, and the only thing that saves me now is that you will not expect me to speak long at this late hour.

I know very little about Dr. Eliot as a minister, for being a minister myself, and being engaged at the same time that he has been engaged, I do not have opportunity of hearing him. Indeed, if my memory serves me, I have never heard him but once, and then at the funeral of my predecessor, the much loved Dr. Aaron L. Lindsley; and then Dr. Eliot spoke such kind and tender words that he quite won my heart. I do not know very much about him as a theologian; except that he belongs to that body at the farthest

possible remove from Presbyterianism. And as I do not suspect his denominational loyalty, and as I trust he does not suspect mine, and as I do not suspect his tenacity, and I suppose he does not suspect mine, we just avoid theological questions when we meet, and so we get along famously.

Nevertheless, I am very glad indeed to be present this evening, and to add my humble congratulations to the congregation and pastor. I have met Dr. Eliot as a man, and have learned to love him as a man; and after all, that is the real thing. No man has any more influence in any professional position than he has as a man. It is the character that gives weight and dignity to the profession, and as such we have learned to love Dr. Eliot; and on this occasion, when we are all speaking quite frankly and quite tenderly, I may be permitted to speak of those things in him which have greatly impressed me. We are attracted by the beauty of his character, by the sweetness of his disposition, by the symmetry of his development, by the kindliness of his heart, by the evident loftiness of his aspirations. His type of character has impressed me as more like the apostle John's character than that of almost any other minister of this city; and I have admired him all the more because I am particularly wanting in some of these elements myself. I have been impressed, as doubtless you all have, by his philanthropic spirit. I think he has well exemplified in this city the definition of philanthropy, *philos*, loving, and *anthropos*, man. Dr. Eliot has been in

this community as a man who loves and serves his fellow-man, even the weakest and most oppressed. And I do not need to stand in this presence and speak of his interest in humanitarian work in this city.

It seems to me that his twenty-five years in this city have meant a great deal. We are very proud of the material resources of the Pacific Northwest. We always speak of these resources with pride. God has placed us in the midst of a region of unexampled wealth; and when we think of our magnificent scenery, and our mild and equable climate, and the richness and variety of our resources, it does not require any prophetic vision to see a great future before this people. And now the danger is, men and brethren, that our people will become preoccupied with material things; that there will be such an enormous material development that men will forego the development of the higher life.

I believe it has been a great thing that a man of Dr. Eliot's character, interests and position has simply lived in this community for twenty-five years; for you have been able to see in him a man who has had some other purpose than the acquisition of wealth, and whose object has been the cultivation of righteousness and temperance and philanthropy and all of those things which go to the development of individuality and character. In this respect Dr. Eliot has certainly accomplished a great deal.

I rejoice, therefore, in this celebration to-night, and wish to add my humble and hearty congratula-

tions to Dr. Eliot for his success in holding this pulpit for twenty-five years, and my congratulation to the congregation which has stood by him so faithfully for twenty-five years. The only element of regret that I have is that Dr. Eliot's health has been somewhat impaired. And I most heartily unite in the prayers of this congregation, which I know many of you offer, that God will restore him to his customary health and strength, and that he may have many, many years of usefulness and power in this community.

LETTERS OF CONGRATULATION AND GOOD-WILL.

Rev. Mr. Wilbur, the associate pastor, then read a considerable number of letters and telegrams from friends far and near. The following especially deserve to be given here:

SAN FRANCISCO, Dec. 26, 1892.

*The First Unitarian Church, Portland, Or.:*

The Directors of the Pacific Unitarian Conference, in the name of all the churches in the region of the Western Coast, send sincere regards and Christian salutations to the First Unitarian Church of Portland, Oregon, on the twenty-fifth anniversary of the dedication of its first place of worship, and the completion of the twenty-fifth year of the ministry of the honored, revered and beloved Thomas Lamb Eliot.

The Directors, with true feeling and sympathy with the sentiments of the hour, congratulate the church on the past, though the thought that the active ministry that has made the past under God so full of good is to be withdrawn, gives a momentary pain.

But gratitude for what we have known and felt and received assuages regret, and we hail with joy the servant of God who rests awhile.

HORATIO STEBBINS,  
HORACE DAVIS,  
CHARLES W. WENDTE,  
CHARLES A. MURDOCK,  
THOMAS VAN NESS.

SAN FRANCISCO, Dec. 26, 1892.

*The People and Minister of the First Unitarian Church,  
Portland, Or.:*

DEAR FRIENDS: While I submit to the necessity of time and events that deprives me so keenly, I beseech you to allow me to address you as if I were in your presence. Some of you will remember me as I was twenty-six years ago, when, at your request, I went to Portland, and in the few weeks that I remained there, by your earnest and faithful co-operation, the moral and spiritual foundations of the church were laid. The town was small—a village of 6,000 people, with a near-by background of wilderness, smoking with frontiersman's fires. Access was by ocean and river, or by slow and heavy mail coach through mountain gorges.

We received much kindness from Christians of different names: Methodists and Baptists invited us to worship in their places, and on the last Sunday that I preached the elder of the church was with me in the pulpit, and he told me how he had pulled his skiff from headland to headland, on Puget Sound, and drawn it ashore for shelter through the night.

We went from house to house of evenings, had pleasant talks and social cheer, and took account of probabilities and possibilities concerning the founding of a church. Some of the houses I remember now

were the Frazars, the Thompsons, the Burrages, the Cookes. At length a body was organized, and in an hour two thousand dollars were subscribed to purchase ground and build. On the very next day the lot was selected where you now are. There were burnt logs of the forest lying there. This was in May, 1866. You went on, built a little chapel for a few hundred dollars, sustained yourselves in loneliness until December, 1867, when Mr. and Mrs. Eliot, with the young minister of Seattle, not then ordained, came by way of Panama and San Francisco, stopping with me a few days. I went with them to the steamer on a dark, drizzly day and bade them adieu, and yet not adieu, for they were ever with me, and their hearts were strong. I felt that never did ship carry more precious freight! The future of the church was assured. Such firmness of purpose, such quiet, silent fortitude, such clear vision of truth and duty, were a pledge of the truest success; for had they not succeeded they would have done better, even, deserved it.

For the rest, time and events tell. The church has been a strong center of moral and religious influence. It has been the conservator of the highest human interests. It has shed light and truth and peace upon many lives, and sent genial beams of human and divine sympathy upon every good enterprise. It has not been cornered in sectarian zeal, nor has it loved itself better than it loved the truth. It could not have been thus, unless it had been inspired and guided by a manly spirit.

And you, Dr. Eliot, my dear sir, your presence shall not prevent me. What wisdom, what discretion, what sagacity! What tenacity of purpose, what wilful righteousness, what genial charity! What example of independence, with sweet acknowledgment of debt to all excellence! What dignity and refinement

of domestic life! What holy fires upon the hearth, and what light streaming afar from the windows! What modest learning, what communion with noblest minds! What manners of wit and satire, and laughter and story! What awe, what reverence, what faith, what love!

Whatever your afflictions, I call you happy! Whatever your trials, I call you victorious! For he indeed is blessed who has learned what life is for, and has solved in his own being his own destiny.

HORATIO STEBBINS.

Other letters and telegrams of congratulation were read from Rev. Thomas L. Cole, rector of Trinity Church, Portland; the First Unitarian Church of Oakland, Cal., through Rev. Charles W. Wendte; Rev. Grindall Reynolds, Secretary of the American Unitarian Association; Rev. John C. Kimball, Hartford, Conn.; Rev. Charles Noyes, North Andover, Mass.; and Rev. Edward L. Galvin, Chicago, Ill.

The choir then rendered another appropriate number, and the benediction was pronounced by Rev. Tilgham Brown, after which the congregation were invited into the chapel to an informal reception given to Dr. and Mrs. Eliot in celebration of the completion of the twenty-fifth year of the pastorate, which had been accomplished five days before. The reception was under the auspices of the Women's Auxilliary. The chapel was crowded until a late hour with friends from the home church, from other churches, and from none, desiring to congratulate the pastor and his wife, and to wish them yet many happy years with the

church and community which their life has served so fully.

The anniversary sermon was preached on Sunday morning, January 1, by Rev. Mr. Wilbur. The text was Deuteronomy vii. 7, 8, 9. It presented a full history of the church and its work from its foundation down to the present day. The church was again crowded to its full capacity. The substance of the sermon is contained in the history of the church printed elsewhere in this book.

The twenty-fifth anniversary of the founding of the Sunday-school was observed with appropriate exercises on Sunday, January 8.





## APPENDIXES.



APPENDIX A.

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CONSTITUTION  
OF THE  
FIRST UNITARIAN SOCIETY OF PORTLAND, OREGON,  
ADOPTED JUNE 26, 1866.

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**PREAMBLE:**

Desiring to promote the objects of Public Worship; the Christian Faith; the Ordinances of the Gospel; Religious Education; General Benevolence; Charity, and Christian Toleration, the undersigned hereby adopt the following

**CONSTITUTION.**

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ARTICLE I.

NAME.

This Society shall be called the FIRST UNITARIAN SOCIETY OF PORTLAND, OREGON.

## ARTICLE II.

## MEMBERSHIP.

All persons owning or leasing pews or seats in the church belonging to this Society, and statedly worshipping therein, or contributing annually to the funds of the Society, shall be entitled to membership on subscribing their names to this Constitution.

## ARTICLE III.

## OFFICERS.

SECTION 1.—Officers of this Society must be members thereof, and shall consist of nine Trustees elected by the members of the Society; a Moderator, a Clerk, and a Treasurer, which last three named shall be chosen by the Board of Trustees from their own number.

## TERMS OF OFFICE—MODE OF DETERMINING, AND VACANCIES.

SEC. 2.—The nine Trustees elected at the first annual meeting in the year 1867, shall at their first meeting after election, determine by lot the terms of office, so that three shall continue in office one year, three for two years and three for three years; and thereafter the term of office shall be three years or until their successors are elected and qualified. *Provided*, if a vacancy shall occur in the office of any Trustee, the vacancy shall be filled by the Board of Trustees, and the person appointed or elected to fill the same shall hold office only during the unexpired term of his predecessor, so that there shall be elected annually three Trustees to hold their office three years.

## OFFICERS.—HOW CHOSEN.

SEC. 3.—The Moderator, Clerk and Treasurer

shall be chosen by the Board of Trustees from their own number, and shall continue in office respectively one year, or until their successors are chosen and qualified.

#### POWERS AND DUTIES OF TRUSTEES.

SEC. 4.—The Trustees shall, until incorporation under the laws of Oregon, hold and exercise control over the property of the Society, and manage all its business affairs according to the regulations prescribed by the Society for the best interest of the same, and after incorporation shall assume and exercise the rights and powers conferred by the laws of Oregon in such cases made and provided, and such as may be granted by this Constitution and defined in any by-laws which from time to time may be enacted by the Society: *Provided*, nothing shall be construed as giving them power to alienate the property of the Society without a vote of the Society therefor, duly given at a public meeting thereof as hereinafter provided. They shall adopt means to sustain the preaching of the Gospel and the administration of the ordinances of the church, according to the usages thereof, furnish the house of worship with all necessary fixtures, furniture, fuel and lights, institute and carry into effect measures for raising the necessary funds to defray the expenses of their trust, and shall draw the same from the treasury by vote of the Board of Trustees: *Provided*, that no appropriation shall be made exceeding five hundred dollars (\$500.00), without a vote of the Society.

#### MEETINGS OF THE BOARD.

SEC. 5.—The Board of Trustees shall meet on the last Tuesday of July, October, January and April, and special meetings may be called by the Moderator, at the request of any two members of the same, upon not less than two days' notice to the other Trustees.

## QUORUM AND RECORD.

SEC. 6. —Five members shall constitute a quorum to do business, and a record shall be kept of all their proceedings.

## CLERK'S DUTIES.

SEC. 7.—The Clerk shall keep a record of the names of the members of this Society; shall have charge of its archives and be responsible for their safe keeping; shall record correctly all proceedings of meetings of the Society and of the Board of Trustees; shall see that due notice is given of all such meetings; and in the absence of the Moderator shall call meetings to order; and shall draw warrants on the Treasurer for all sums of money appropriated by the Board of Trustees or the Society, which orders shall be countersigned by the Moderator.

## TREASURER'S DUTIES.

SEC. 8.—The Treasurer shall receive all funds belonging to the Society, giving his receipt therefor, hold the same as a special deposit, keep a regular account thereof, noting the object for which sums are received, and paying the same upon the warrants of the Clerk, countersigned as required in the preceding section. He shall report to the annual meeting of the Society in January of each year the state of the treasury, and to the Board of Trustees every quarter, and whenever specially required by them. At the close of his term of office he shall submit a detailed account of his official acts, with proper vouchers, to the Board of Trustees for approval, and shall deliver to his successor all books and papers of the Society in his possession, with whatever money may remain in the treasury, taking a receipt therefor.

# ARTICLE IV.

## ELECTIONS, HOW HELD, AND WHEN ONE IS ELECTED TO OFFICE.

All elections shall be held by ballot. Every member of the Society present in person shall be entitled to vote, and the person or persons receiving the highest number of votes shall be declared duly elected.

## ANNUAL MEETINGS, WHEN AND HOW HELD.

The annual election of officers shall take place on the second Tuesday of January, under the supervision of three judges chosen by the Trustees from the Society. *Provided*, if, at any election, it shall happen that any one or more of the judges appointed by the Board shall be absent, or unable for any cause to serve; a majority of the members may appoint *vice* any member present to fill the vacancy.

## HOW OFFICERS QUALIFY.

The officers elected shall qualify by signing, within ten days after their election, a paper signifying an acceptance of the trust, and a promise to discharge the duties thereof to the best of their ability, which paper shall be filed with the Clerk and preserved as a part of the records of the Society. *Provided*, that the officers first elected after the adoption of this Constitution, shall qualify as aforesaid within three days after their election, and shall hold their office only till the tenth day after the annual meeting in January, 1867.

## FAILING OF ELECTION.

Should there fail to be any election at the regular meeting, it shall adjourn from time to time for that purpose.

## REMOVAL FROM PARISH.

Permanent removal from the Parish shall be held equivalent to a resignation of office.

## SPECIAL ELECTION.

There shall be a special election on the 30th day of June, 1866, for the election of officers to hold their office as above provided till the tenth day after the first regular annual election.

## ARTICLE V.

## ANNUAL MEETINGS.

The annual meeting of the Society shall be held on the second Tuesday of January, of which due notice shall be given from the pulpit (in case there be preaching) on the Sunday previous, and by notice posted at the church door five days previous to such meeting; and at such meeting the Treasurer shall present his annual report, and the election of officers take place.

## QUORUM.

Twelve members shall constitute a quorum of the Society.

## SPECIAL MEETINGS.

Special meetings may be called by the Trustees upon like notice as an annual meeting.

## ARTICLE VI.

## DUTIES AND POWERS OF TRUSTEES OVER PROPERTY.

The property of the Society shall be held in trust by the Trustees and their successors duly elected, for the exclusive use and benefit of the Society, and shall never be alienated from the purposes of Liberal

Christian worship, or in any way pledged, mortgaged or disposed of for any purpose whatever. *Provided*, that upon a vote of two thirds of the members of the Society present at any meeting duly called, authorizing it, the Trustees may sell or otherwise dispose of, or lease any property real or personal of the Society for the purpose of securing a better location, or making improvements and repairs, the vote authorizing such sale or other disposal, to specify the object for which the proceeds shall be applied.

#### ARTICLE VII.

##### RENTING OF PEWS.

Pews, or seats, in the church shall be rented or be free, according as the Trustees may from time to time order.

#### ARTICLE VIII.

##### CHANGING THE CONSTITUTION.

This Constitution may be altered in any particular by a vote of two thirds of the Board of Trustees, and two thirds of the members of the Society present at any meeting of the Society duly called, due notice of the proposed alteration being specially given with the notice of the meeting, excepting and reserving from the power of amendment hereby granted the provisions relating to alienation or disposal of church property.

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##### THE ORIGINAL SIGNERS TO THE CONSTITUTION.

E. D. Shattuck,  
Thomas Frazar,  
Wm. E. Cooper,

W. W. Spaulding,  
J. M. Gilman,  
R. A. White,

Charles W. Burrage,	Martin S. Burrell,
Wm. F. Wilcox,	Alex. P. Ankeny,
R. R. Thompson,	E. M. Burton,
James W. Cook,	D. H. Hendee,
A. J. Dufur,	R. S. McLeran,
E. B. Dufur,	C. P. Ferry,
Andrew Dufur,	F. M. Arnold,
H. C. Coulson,	H. B. Hastings,
Ira Goodnough,	Charles Hodge,

## APPENDIX B.

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### Articles of Incorporation of the First Unitarian Society of Portland, Oregon.

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WHEREAS, the persons hereinafter named have been duly elected as Trustees of the religious society hereinafter named, and said society desire to incorporate for the purpose of carrying out the objects of said society; NOW KNOW ALL MEN BY THESE PRESENTS, That we, Thomas Frazar, R. R. Thompson, James W. Cook, R. A. White, J. M. Gilman, Ira Goodnough, Chas W. Burrage, Wm. F. Wilcox and E. D. Shattuck, the Trustees of the First Unitarian Society of Portland, Oregon, do make and subscribe in triplicate these articles of incorporation:

1. The name by which this corporation is called and shall be known is, THE FIRST UNITARIAN SOCIETY OF PORTLAND, OREGON, and its duration is to be perpetual.

2. The objects, business and pursuits of said corporation shall be to promote the objects of Public Worship, the Christian Faith, the Ordinances of the Gospel, Religious Education, General Benevolence, Charity and Christian Toleration.

3. The estimated value of the property and money possessed by said religious society at the date hereof is Two Thousand Dollars, and the prospective increase not to exceed One Hundred Thousand Dollars. The sources of revenue and income are the donations and contributions of those interested in the objects of the society and incorporating with it for the promotion of those objects, and the rents and profits of pews and seats in any church edifice of the Society and of other property which it may lawfully hold.

4. The officers of said society are nine Trustees, of whom one is Moderator, a second is Clerk and a third is Treasurer. The said Trustees are elected by the members of the Society, voting by ballot, in classes of three each, at a regular annual meeting to be held on the second Tuesday of January; and hold their offices three years. Vacancies in the Board of Trustees to be filled by the Board. The persons so chosen to hold office during the unexpired term of their predecessors. The Moderator, Clerk, and Treasurer are chosen by the Board from their own number.

5. The location of said society is Portland, Multnomah County, Oregon.

*In testimony whereof*, We, the said Trustees and incorporators, being all residents of Multnomah County

Oregon, do respectively sign our names hereto and affix our seals this 9th day of July, A. D. 1866, in triplicate.

THOMAS FRAZAR,  
E. D. SHATTUCK,  
R. R. THOMPSON,  
CHARLES W. BURRAGE,  
IRA GOODNOUGH,  
J. M. GILMAN,  
WM. F. WILCOX,  
JAMES W. COOK,  
R. A. WHITE.

STATE OF OREGON,                    )  
County of Multnomah.        )

On this 9th day of July, A. D. 1866, personally appeared before me the undersigned, Thomas Frazar, E. D. Shattuck, R. R. Thompson, Charles W. Burrage, Ira Goodnough, J. M. Gilman, Wm. F. Wilcox, and J. W. Cook, to me known to be the identical persons described in and who executed the within instrument of writing, and severally acknowledged before me that they executed the same for the purpose therein set forth.

*In testimony whereof*, I hereto set my hand and official seal; the day and year above written.

E. D. BACKENSTOS,

*Notary Public, Multnomah Co., Oregon.*

STATE OF OREGON,                    )  
County of Multnomah.        )

On this 16th day of July, A. D. 1866, personally appeared before me the undersigned, R. A. White, to me known to be the identical person described in and

who executed the within instrument of writing, and acknowledged that he executed the same for the purposes therein set forth.

*In testimony whereof*, I have hereunto set my hand and official seal the day and year above written.

E. D. BACKENSTOS.

*Notary Public, Multnomah Co., Oregon.*

One copy of the foregoing Articles of Incorporation has been filed in the office of the Secretary of State, one in the office of the Clerk of Multnomah County, and one retained by the Society.

#### APPENDIX C.

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,  
26, CHAUNCEY STREET,

BOSTON, MASS., Sept. 2, 1867.

MY DEAR MR. ELIOT:

A letter from your father to-day emboldens me to repeat a suggestion already made to you in regard to Portland, Oregon. The facts are simply these: Portland has now a population of 7,000, and is the centre of influence for the 70,000 of Oregon. The community and the peculiar advantages of the place are so well set forth in Bowles' book and others that you have seen, that I will not repeat them. When Mr. Stebbins preached there he had magnificent response, and enough were found ready to act, to go forward at once with the erection of a chapel, which was to have been dedicated last month

(Aug.). I suppose it was delayed because they had reason to expect Mr. Young to go out as their pastor, and they may have waited for his coming. They wrote to me that they "are willing to pay liberally for the right man." They have started a sewing circle and seem truly in earnest, and are waiting for a minister.

All pecuniary arrangements can be arranged by telegraph if you should think favorably of going. The climate and beauty of situation, etc., and general surroundings make it very attractive; but it is chiefly the opportunity for useful labor that I had in mind when I proposed it to you. I see no reason why a society there should not be, in point of influence, for Oregon (which is larger than N. E., and is rapidly filling up) what San Francisco is for California, or St. Louis for the valley of the Mississippi. \* \* \* \* \* I think the Portland people propose to pay \$2,000.00 a year in gold to begin with. I don't like to write or telegraph to them about you going, till you have pretty well made up your mind; lest it should encourage them by uncertain hopes. \* \* \* \* \*

Most truly yours

CHARLES LOWE.



## APPENDIX D.

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### Order of Exercises of the Dedication of the First Unitarian Church of Portland, Oregon, December 29, 1867.

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#### I.

Voluntary and Anthem.

#### II.

Invocation—Rev. C. C. Stratton.

Reading of the Scriptures—Rev. E. C. Anderson.

#### III.

Hymn.

#### IV.

History of the Society—Judge E. D. Shattuck.

#### V.

Prayer of Dedication.

Hymn.

#### VI.

Sermon—Rev. T. L. Eliot.

#### VII.

Closing Prayer—Rev. O. G. Harpending.

Anthem.

#### VIII.

Benediction.

## APPENDIX E.

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### Articles of Agreement and Church Covenant, For the Body of Communicants.

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WHEREAS, The great opportunities and demand for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God, and the building up of the kingdom of his Son, therefore:

We, who have here subscribed our names, do unite ourselves together as the Body of Communicants in the First Unitarian Society of Portland, Oregon. In so doing, we express our resolve to be self-consecrated in this work, to the end that we may obtain strength for its performance, and labor faithfully for it in every direction, as we may be guided by the spirit of God. By thus uniting ourselves together *we make no profession of holiness, but rather a confession of weakness*; and we further claim no right to exclude any one from this Communion, on account of difference in doctrinal opinions, nor for any other reason, except for undoubted immorality of conduct.

We also adopt for our use in the admission of members the following

#### COVENANT.

"You do, in this solemn presence, give up yourself to the true God in Jesus Christ, and to his people

also, according to the will of God, promising to walk with God, and with this Church of his, in all his holy ordinances, and to yield obedience to every truth of his, which has been or shall be made known to you as your duty, the Lord assisting you by his Spirit and grace."

"We, then, the Church of Christ in this place, do receive you into the fellowship, and promise to walk toward you, and to watch over you, as a member of this Church, endeavoring your spiritual edification in Christ Jesus our Lord."



THE ORIGINAL SIGNERS TO THE CHURCH COVENANT.

T. L. Eliot,	Hazard Stevens.
Henrietta R. Eliot.	Lydia M. Wright.
Thos. Frazar,	C. Robie.
Mary E. Frazar,	W. E. Cooper.
C. W. Burrage,	Mary E. Cooper.
Sarah J. Burrage,	Bettie Farmer,
Abby W. Atwood,	Anna Cooke,
Ira Goodnough,	A. J. Dufur,
N. E. Goodnough,	Louis Dufur,
Rosa F. Burrell,	H. W. Davis,
W. W. Spaulding,	Annie M. Hurd,
H. L. Spaulding,	H. B. Hastings.
Margaret L. Stevens,	Louisa A. Hastings,
Sue Stevens,	Lucia A. Ledyard,
Kate Stevens,	Fred. A. Crawford.
Maude Stevens,	

APPENDIX F.

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The following correspondence relative to Dr. Eliot's resignation will need no explanation:

PORTLAND, OREGON, November 22, 1892.

*To the Trustees of the First Unitarian Society:*

HONORED FRIENDS:

I herewith tender to you my resignation as pastor of the church. After twenty-five years of almost continuous service I find that the state of my health necessitates an entire change and relief from responsible work. I will not burden you at this time with expressions of my affection, nor of gratitude to the church and people for their kindness and co-operation throughout my ministry. I am happy to think that my home is probably to continue with you, and that when I am in the city I may be a sharer in the general work of our church and cause, with perhaps occasional service in the pulpit when I can so aid the pastor in charge.

My desire and decision to be retired from the active pastorate are the result of mature deliberation, and as such I beg the Trustees and the Society to consider my resignation as unalterable. I address you in advance of the annual meeting that you may kindly allow my term of service to close with that date—January 10, 1893.

I am with esteem and love, yours,

T. L. ELIOT.

PORTLAND, OREGON, NOV. 25, 1892.

REV. T. L. ELIOT, D. D.,

*Pastor First Unitarian Society:*

DEAR SIR:

I am directed by the Board of Trustees of the First Unitarian Society to acknowledge receipt of

your communication of date 22d inst., and inform you of their action. In accordance with the wishes you so tenderly and feelingly express in tendering your resignation as Pastor of the Society, the Board of Trustees have this day reluctantly, and with heart-felt regret, accepted your resignation, which will take effect, as you desire, January 10, 1893.

Knowing your earnest desire in the matter, and realizing your physical disability, there is no other course left for the Trustees but to accept your resignation as Pastor, with an earnest hope that you will remain with us as Pastor Emeritus, and whenever time and strength may permit, you will fill our pulpit, and give counsel, and forward the interests of the church, and the great work which you have so nobly established. Your resignation, and the action and recommendations of the Board in the matter, will be submitted to the Annual Meeting of the Society in January next. Your life of self-sacrifice, devotion to duty, and untiring labor in religious, educational, and philanthropic work, not only in Portland, but throughout this great North-west, has set in motion potent influences for the amelioration of mankind, and for the building up of a broader and grander civilization.

May you and your dear wife and family live long in our midst, continuing in the service of humanity, and enjoying the fruition of your labors.

Affectionately yours,

THEODORE WYGANT,

*Acting Secretary of the Board of Trustees.*

At the annual meeting of the First Unitarian Society, held on January 10, 1893, Rev. Dr. Eliot's resignation as pastor of the Society having been offered and accepted, the following resolutions were presented and unanimously adopted by the Society:

WHEREAS, After a period of 25 years of faithful service, our loved, esteemed and worthy pastor of the First Unitarian Church of Portland, Oregon, Rev. T. L. Eliot, has tendered his resignation to this Church and Society; and

WHEREAS, In consequence of his health and strength not permitting him to continue his labors longer, his resignation has been accepted as the regular pastor of this Church; and

WHEREAS, This long service has been characterized by self-forgetfulness, self-sacrifice and devotion to duty; by substantial help by word and deed in poverty, sickness and distress, by his earnest and intelligent support in all benevolent, philanthropic, educational and religious work in this city and State, he has builded monuments that will be an inspiration to all in coming time, and in every way worthy of the efforts of the ablest and best; and

WHEREAS, He has placed himself in the front ranks of Christian leaders and educators in encouraging all moral reforms and in ably discussing the great questions of the day; therefore, be it

*Resolved*, That it is the earnest wish and desire of this Church and Society that whenever health and strength will permit, he will supplement the regular pastor's work in every way that will give him pleasure; that he and his estimable wife may live long in our midst, surrounded by their happy family, to witness the growth and development of the great work they have so nobly advanced in our city and State and the potential influences they have set in motion for the amelioration of this community

*Resolved*, That a copy of this preamble and resolution be spread upon the records of this Church, and a copy be furnished our retiring and much-loved pastor.

## APPENDIX G.

### Important Dates in the History of the Church.

- December 13, 1853.—Arrival of the Frazar Family.  
 December 13, 1865.—Organization of the Ladies' Sewing Society.  
 April, 1866.—Visit of Rev. Horatio Stebbins.  
 June 26, 1866.—Organization of the First Unitarian Society.  
 July 9, 1866.—Incorporation of the First Unitarian Society.  
 December 24, 1867.—Arrival of Rev. Mr. Eliot.  
 December 29, 1867.—Dedication of the Chapel.  
 January 5, 1868.—Organization of the Sunday-school.  
 June 7, 1868.—Forming of the Church.  
 May 4, 1876.—Organization of the Christian Union.  
 July 21, 1878.—Laying corner-stone of the Church.  
 June 8, 1879.—Dedication of the Church.  
 September 5, 1880.—South Portland Sunday-school organized.  
 April 17, 1881.—South Portland Chapel dedicated.  
 January 7, 1882.—Sans Souci Club organized.  
 June 29, 1886.—Post-office Mission organized.  
 October 17, 1886.—Branch of Unitarian Church Temperance Society organized.  
 November 6, 1887.—Young People's Fraternity organized.  
 January 24, 1891.—Church partially destroyed by fire.  
 December 29, 1892.—Twenty-fifth Anniversary.  
 January 10, 1893.—Resignation of Rev. T. L. Eliot.

## ERRATA.

P. 32. note, for *Stanthand* read *Wanthand*.

P. 34. line 24. for *Simon* read *Simou*.

P. 38. line 20. for *F. B. Marshall* read *J. F. B.  
Marshall*.



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